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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1871.

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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Adana station, 33, 144, 214; exploring tour in Karamania, 144; violence, 214.
Ahmednuggur, 176; station report, 176.
Aintab — girls' boarding-school, 390.
American Board — annual survey of its missions, 1–12; arrangements for the home work, 169; annual meeting, 321–348.
Angora, 73.
Antioch station, 143, 172; week of prayer — encouraging incidents, 143; the church, their pastor, and their missionary, 172; persecution at an out-station, 173.
Arrivals, 59, 124, 253, 284, 313, 365, 396.

Baghchejuk, 40.
Bansko, 37, 262.
Baptist Missionary Society — English, 49.
Baptist Missionary Union, 273.
Basle Missionary Society, 388.
Batticotta station, 45.
Berlin Missionary Society, 361.
Bibliographical notices, — History of Sandwich Islands Mission, Anderson; 27; What is Truth, 188; Life and Times of David Zeisberger, 226.
Bitlis station, 21, 143; the revival, 21, 143.
Broosa station, 73, 172; Angora as a mission field, 73; the churches of Galatia, 74; native pastors and helpers, 172.

Cesarea station, 39, 170, 214, 304, 357; fire, 39; condition of the field, 171; brightening prospects among Greeks, 214; the Turks, 216; extracts from station report, 304; self-support, 305; schools — native female teachers — general progress — laborers wanted, 358.
Ceylon mission, 8, 44, 238; annual survey, 8; power of superstition, 44; a consistent Christian — scoffers silenced, 45; annual gathering, 46; encouraging items, 46; dedication of a chapel, 238; interesting inquirers, 239; personal effort, 240; additions, 240.
Chemishgezek, 41.
Chermoak, 214.
Chevermeh, 176, 356.
Christian Vernacular Education Society, 114.

Dakota mission, 11, 71, 135; annual survey, 11; the native ministry — ordinations, 71; additions to church, 72; baptisms — deaths — schools, 135.
Deaths, 28, 59, 124, 134, 139, 221, 285, 365, 396.
Diorik, 41.
Donations, 29, 60, 90, 124, 156, 189, 221, 254, 285, 313, 365, 396.
Duty of American Congregationalists to Foreign missions — special paper on, 338–342.

Egin, 41.
Egypt, United Presbyterian mission in, 198.
Embarkations, 28, 188, 221, 253, 284, 365, 396.
Engravings, Dr. Mark Hopkins, 1; Adana, 33; missionary house at Erzroom, 65; Tarsus, 97; ruins of Pompeiopolis, 129; Baiboort, Eastern Turkey, 161; ancient Lystra, 193; ancient Derbe, 225; Cesarea, 257; the old palace, Madura, 389; Satara, 320, 369.
Erzingan, 74, 112, 176.
Erzroom station, 74, 141, 175, 267; tour to Erzingan, 74; success of a blind helper, 86; interest of the people, 76; a new region visited, 77; visit to Khanoos, 141; rumors of war — the United States, 142; out-stations, 175; a tour — a Protestant priest — a Sodom and its priest, 267; encouragement at the south, 268; a cold church, 268.
Eski Zagra station, 146, 263; Merichleri — persecution and progress, 146; persecution at Yamboul, 263; girls' school, 381.

Financial Statements, 67, 205, 261, 371.
Foochow mission, 9, 298; annual survey, 9; visit to Yungfuh, 298; girls' school — work for women, 299; dedication of new chapel, 299; excitement against foreigners, 383.
Free Church of Scotland — its missions, 115.
Free-will Baptist Foreign Missionary Society, 116.

Gaboon mission, transfer of, 1.
Galatia — the churches of, 74.
General Baptist Missionary Society, 150.
Gurun, 39, 145; church formed — ordination, 39.

Haboosi, 214.
Harpoot station, 24, 41, 77, 213, 355; prayer-meetings among women, 24; notice of some out-stations, 41; mission of the native churches in Koordistan, 77; plans for occupying Van, 213; tours — state of the churches, 213; pleasant incidents, 213; a stolen Testament, 214; progress, 355; chapel building at Chevermeh, 356.

Irish Church missions to Roman Catholics, 276.

Japan mission, 10, 205, 293, 349; annual survey, 10; prospects — government action, 205; treaties — what should be done, 206; letter from Mr. Gulick, 206; persecution — Mr. Gulick's teacher arrested, 293; general views, 349.

Kara Hadjeloo, 145.
Kara Hissar, 145.
Khanoos, 141.
Kullith — church building at, 109.

London Jews Society, 182.
London Missionary Society, 177, 363.

Madagascar, 179.
Madura mission, 7, 20, 23, 42, 79, 136, 240, 269, 300, 333, 391; annual survey, 7; movement among the heathen, 20; a pastor called, 20; encouragement at Mandapasalai, 23; additions to the churches, 42; work among the heathen, 43; a pillar fallen, 43; help needed, 79; itinerating, 136; losses and gains, 136; medical practice — case of gratitude, 137; review of nine years, 137; the Pasumalie schools, 138; Tamil hymns — a newspaper, 139; visiting the congregations, 240; what shall be done for Mandapasalai? 241; review of twenty-five years, 241; a good report of children, 241; progress, 241; sorely pressed, 242; the Brahma Somaj and Christ, 269; heathenism waning, 269; the field and the people — annual report, 270; Sabbath services, 270; progress in seventeen years, 271; touring — value of the tent, 300; Romanists — their ignorance, 300; the priests, 301; Romanists in school, 383; improvements, 383; Mrs. Chandler's school, 391.
Mahratta mission, 7, 88, 140, 176, 210; annual survey, 7; the field, 88; Rahoori station report, 140; a severe storm, 140; station reports, 176; native Christian Alliance, 211; resolution of thanks, 212; the church at Bombay, 212. See stations — Ahmednuggur and Satara.
Manissa, 106, 301; the new station, 301; congregation — persecution, 302; a case of interest — a second service, 303.
Manjulúk, 38.
Marash station, 173; the Sabbath-school — candidates, 173; theological school, 381.
Mardin station, 109, 174; difficulties, 112; station report, 174; a correction, 175.
Marsovan station, 22, 73, 107; a hearty welcome, 22; the schools, 73, 109; week of prayer at Samsoon, 107; reform in oriental churches, 108; importance of Samsoon, 108.
Merichleri, 146.
Micronesia mission, 10, 17, 48, 233, 272, 282, 312; annual survey, 10; letter from Mr. Bingham, 17; atonement at Ponape — influence of the *Jamestown*, 18; additions to church, 19, 234, 238; the Nanakin, 19; Gilbert Islands — schools, 48; the work at Drummond's Island, 48; letter from Mr. Doane, 233–238; religious interest — intemperance, 233; another trial to Narcissus, 233; influence of shipping, 235; new trials, 236; church building, 236; building a saw-mill, 237; rejoicing over the new vessel, 237; the *Morning Star* at Honolulu, 272; the celestial telegraph — enemies at peace, 282; a Christianized feast, 312.
Miscellaneous articles — the week of prayer, 12; how to conduct a monthly concert, 13; missionary publications, 14; valuable donations, 25; Papal and Protestant missionaries, 26; should missionaries go unmarried? 27; Adana, with engraving, 33; the necessity, 34; the new aspiration, 35; a word of cheer from India, 36; apologetic, 37; what Romanists are doing, 56; holding on, 57; well done, 57; mission items, 58; a fast friend fallen, 59; missionary house at Erzroom, with engraving, 65; music, 68; encouragement, 67; absence of Secretary, 71; influence of missions on benevolence, 87; touching the right key, 89; she hath done what she could, 89, 124; a sick girl's gift, 90; Tarsus, with engraving, 97; concurrent views of mission policy, 99; letter to theological students, 102; farewell letter from Mr. Coan, 104; a missionary deficit prevented, 105; commercial value of missions, 121; another case of well doing, 123; ruins of Pompeiopolis, with engraving, 129; Western India native Christian Alliance, 129; Sandwich Islands matters, 152; a Brahmin's testimony, 154; then and now in Ceylon, 155; Baiboort, with engraving, 161; woman's opportunity, 167; Albert Barnes and the native ministry in Turkey, 168; Lord Lawrence on missions in India, 186; road building and oppression in Turkey, 188; to Lystra and Derbe, with engravings, 193 and 225; an appeal which should be heard, 196; Christian giving, 200; self-support in Bassein, 202; exaggerated reports, 204; the proper aim of missions — missionary courtesy, 220; David Zeisberger, 226; incomes of British societies, 246; letter from Mr. Coan, 251; Joseph, the Gilbert Island translator, 252; testimony to missionaries, 253; a Methodist conference in India, 253; the Bible in Austria, 253; Cesarea, with engraving, 257; Dr. Wood's letter of resignation, 260; the gospel and progress in Africa, 283; Romish and Protestant missionaries in China, 284; old palace, Madura, 289; questions of mission policy, 290; appeal from Japan, 292; conversion and death of Moshesh, 311; a Christianized feast in Micronesia, 312; a generous gift, 313; the new work, 336, 348; Satara, with engravings, 369; the new work of the Board, 370; the Waldenses of Italy, 379; the *Morning Star*, 394; timely help, 395.
Monthly concert — how to conduct it, 13.
Morning Star, The — letter to the children, 15, 60; the launching, 70; the sailing, 106; at Honolulu, 272; sailing from Honolulu, 365.
Moravian missions, 115; ditto in Thibet, 389.
Mosul — ordination at, 111; progress, 174.

Nicomedia station, 40; desiring the Scriptures, 40; call for an associate, 40.
North China mission, 9, 19, 47, 80, 113, 178 208, 242, 272, 297, 351, 385; annual survey, 9; the prospect, 19, effort for new stations, 47, 81, 83, 113; indemnity, 80; executions, 80; interesting case, 82; items, 83; new station — good prospects at Yü-Cho, 113, 179, 352; first year in China, 178; disturbance — good conduct of Christians, 178; baptisms, 178: work for women, 178; new attitude of government, 208, 351; matters at Tientsin, 208, 352: missionary devotion, 209, 272; expedition to Corla, 209; an inquirer — the Sabbath difficulty, 209; heathen ceremonies, 210; baptism at Kalgan — a helper beaten, 210; chronicles of Yü-Cho, 242; skepticism — inquirers — opium smokers, 272; return to the field — outlook, 297; extract from mission report, 297; New Testament in the spoken language, 351; visits to Cho Cho, 352; the enlightening Spirit, 353; seed grain, 353; long tour to the southwest, 354; a decayed Buddhist temple, 354; truth widely scattered, 354; opium, 355; Corean matters, 385; the flood at Tientsin, 386; sad apostasy — ground for hope, 387.

Obituary notices — Miss Roseltha A. Norcross

53; Rev. H. S. Taylor, 132; Rev. W. F. Williams, 162; Miss Mary E. Reynolds, 247; Rev. Marshall P. Sanders, 373; Rev. Thornton B. Penfield, 376.
Ojibwa mission — transfer of, 1.
Oodoopitty station, 44.
Oodooville station, 46.
Other societies and missions, 49, 114, 146, 179, 244, 273, 361, 388; incomes, 246.

Palu, 214.
Partek, 213.
Persia — mission to, 6, 69, 182; annual survey, 6; transferred, 69: self support, 182; interest among Mohammedans, 183.
Presbyterian Board of Missions, 49, 182, 244.

Redwan, 78, 112.
Reformed (Dutch) Board of Missions, 362.

Samokov station, 37, 262; progress at Bansko, 37, 262.
Samsoon, 107, 108.
Sandwich Islands mission, 10, 152, 393; annual survey, 10; various matters at the Islands, 152; letter from Mr. Coan, 393.
Satara, with engravings, 369.
Seneca mission — transfer of, 1.
Sert, 110, 176.
Sivas station, 38, 145, 265; interest at Manjuluk, 38; church formed at Gurun — ordination, 39; out-stations, 145; good news from Gurun — school for girls wanted, 265; opposition, 265; Derende — other places, 266.
Smyrna station, 106; work at Manissa, 106; laborers few, 107.
South American Missionary Society, 146.
Southern Presbyterian Board of Missions, 274.
Summary of missions of the Board, 11.
Sungurlu, 170; ordination, 170.
Syria mission — transfer of, 1.

Talas, 171.
Turkey, European mission, 4. 37, 146, 262, 360, 380; annual survey, 4; a call from Macedonia, 360; first church formed—first pastor ordained, 380; snow in summer — the Bible, 381. See stations — Eski Zagra and Samokov.
Turkey, Western mission, 4, 22, 38, 73, 106, 145, 170, 214, 265, 301, 357; annual survey, 4. See stations — Smyrna, Manissa, Broosa, Nicomedia, Marsovan, Cesarea, and Sivas.
Turkey, Central mission, 5, 143, 172, 231, 381; annual survey, 5; letter from Dr. Clark, 231; preparation for the Spirit's work, 382; injurious English efforts, 383. See stations — Aintab, Marash, Antioch, and Adana.
Turkey, Eastern mission, 6, 21, 41, 74, 109, 141, 174, 213, 267, 355; annual survey, 6; tour in Koordistan, 109. See stations — Harpoot, Erzroom, Bitlis, and Mardin.

United Presbyterian Church of North America — its missions, 52; the mission in Egypt, 198.
United Presbyterian Church of Scotland, 275.

Van, 21, 213; the opening, 21; plans for occupying, 213.

Wesleyan Methodist Missionary Society, 147.
Woman's Board of missions — annual meeting, 53; receipts, 24, 55, 85, 119, 150, 185, 218, 249, 280, 309, 363, 392.
Woman's Work, 23, 53, 83, 116, 150, 184, 216, 247, 277, 307, 363, 390; encouragement at Mandapasalai, 23; prayer-meetings at Harpoot, 24; obituary notice of Miss Norcross, 53, 118; letter from Miss Taylor, 83; labors in Ceylon, 85; letter from Miss Parmelee, 117; openings in Central Turkey, 118; a faithful laborer missed, 118; prospects at Madura, 150; letter from Mrs. Coffing, 184; journal of Mrs. Bruce, 216; darkness and light, 217; letter from Mrs. Harding, of Bombay, 277; two pages from my journal — a contrast, by Mrs. Bruce, 278; cheering report from Cesarea, 307; Mrs. Edwards' school — Zulus, 308; death of a pupil at Oodoopitty, 309; Woman's Board at Honolulu, 309; girls' boarding-school at Aintab, 390; Mrs. Chandler's school at Madura, 391; Bible-women at Ahmednuggur, 392.
Work in nominally Christian lands — action of the Board, 336.

Yü-cho, 113, 179, 242, 352, 385, 387.

Zinjirdere, 171.
Zulu mission, 3, 72, 135, 244, 261, 306, 387; annual survey, 3; boys' school, 72; Umbiana, 72; ordination at Inanda, 135; moving onward, 136; death of a teacher, 244; letter from Mr. Wilder — welcome reception — good effect of absence — poverty of the people, 261; touring — visits to chiefs, 306; itinerating, 387; meeting of native Christians — liberality, 388; prospects, 387.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abbott, Amos, 7.
Abbott, Mrs., 7.
Abraham, Andrew, 4.
Abraham, Mrs., 4.
Adams, Lucien H., 5, 33, 97, 129, 144, 193, 225.
Adams, Mrs., 5.
Agnew, Miss Eliza, 8.
Alexander, W. P., 10.
Allen, O. P., 6, 188.
Allen, Mrs., 6, 188.
Andrews, Miss Mary E., 8.
Andrus, Alpheus N., 6, 163, 175.
Andrus, Mrs., 6.
Atkinson, William H., 7, 140.
Atkinson, Mrs., 7.

Baker, Miss Isabella C., 6.
Baldwin, C. C., 9.
Baldwin, Mrs., 9.
Baldwin, Dwight, 10.
Baldwin, Theodore A., 4, 106, 298, 301.
Baldwin, Mrs., 4.
Ball, J. N., 1.
Ball, Mrs., 4.
Barnum, Henry S., 6, 213.
Barnum, Mrs., 6.
Barnum, Herman N., 6, 41, 162, 188, 247.
Barnum, Mrs., 6.
Barrows, John Otis, 4, 214, 257, 357.
Barrows, Mrs., 4.
Bartlett, Lyman, 4, 170.
Bartlett, Mrs., 4.
Beach, Miss Minnie C., 4.
Bingham, Hiram, Jr., 10, 17, 48, 365.
Bingham, Mrs., 10, 365.
Bissell, Lemuel, 7, 176.
Bissell, Mrs., 7.
Bliss, E. E., 4.
Bliss, Mrs., 4.
Bliss, Miss Flavia L., 4.
Blodget, H., 9, 80, 83, 209, 272, 351, 385.
Blodget, Mrs., 9.
Bond, Elias, 10.
Bond, Lewis, 4, 118, 146.
Bond, Mrs., 4.
Bridgman, Mrs. E. J., 9.
Bridgman, Henry M., 3.
Bridgman, Mrs., 3.
Bruce, Henry J., 6, 140.
Bruce, Mrs., 6, 216, 278.
Burbank, Lysander T., 6.
Burbank, Mrs., 6.
Burnell, T. S., 8, 365.
Burnell, Mrs., 8, 365.
Bush, Miss Caroline E., 6.
Bushnell, Albert, 1.

Capron, William B., 8, 80, 133, 136, 300.
Capron, Mrs., 8.
Chandler, J. E., 7, 42, 391.
Chandler, Mrs., 7, 391.
Chapin, Lyman Dwight, 9, 188, 297, 313.
Chapin, Mrs., 9, 188, 313.
Chapin, Miss Jane E., 188, 313.
Chester, Edward, 7.
Chester, Mrs., 7.
Clark, E. W., 10.
Clarke, James F., 4, 262, 365.
Clarke, Mrs., 4, 365.
Clarke, Miss Ursula C., 4.
Closson, Miss Sarah A., 4.
Coan, G. W., 6.
Coan, Mrs., 6.
Coan, Titus, 104, 251, 393.
Cochran, J. G., 6, 182.
Cochran, Mrs., 6.
Coffing, Mrs. J. L., 5, 184.
Cole, Royal M., 6, 74, 141, 267.
Cole, Mrs., 6.

Davis, Jerome D., 396.
Davis, Mrs., 396.
Day, Miss Laura A., 7, 28.
Dean, Miss N. J., 6.
De Riemer, Wm. E., 8, 45, 85, 238.
De Riemer, Mrs., 8.
Diament, Miss Naomi, 9.
Doane, E. T., 10, 18, 233, 282, 312.
Doane, Mrs., 10, 253, 365.
Dole, Daniel, 10.
Dwight, H. O., 4.
Dwight, Mrs., 4.
Dwight, Miss Cornelia P., 124.

Edwards, Mrs. Mary K., 3, 308.
Ely, Miss Charlotte E., 6.
Ely, Miss Mary A. C., 6.

Fairbank, Samuel B., 7, 221, 365.
Fairbank, Mrs., 7, 221, 365.
Farnsworth, W. A., 4, 29, 39.
Farnsworth, Mrs., 4.
Forbes, Anderson O., 10.
Fritcher, Miss Eliza, 4, 22.

Giles, Mrs. Elizabeth, 4.
Goodrich, Chauncey, 9, 47, 113, 347.
Goodrich, Mrs., 9.
Green, S. F., 8.
Green, Mrs., 8.
Greene, Daniel Crosby, 10, 205.
Greene, Mrs., 10.
Greene, Joseph K., 4, 189, 253.
Greene, Mrs., 4, 189, 253.
Griswold, Miss Ardelle Maria, 4.
Grout, Aldin, 4.
Grout, Mrs., 4.
Gulick, Luther H., 347, 370.
Gulick, Oramel H., 10, 124, 206, 293, 349.
Gulick, Mrs., 10, 124.
Gulick, John T., 9, 347.
Gulick, Mrs., 9.
Gulick, William H., 370.

Hance, Miss Gertrude R., 4, 28.
Harding, Charles, 7, 211.
Harding, Mrs., 7, 277.
Hartley, Miss Carrie, 8.
Hartwell, Charles, 9, 383.
Hartwell, Mrs., 9.
Haskell, Henry C., 4, 54, 263.
Haskell, Mrs., 4, 53.
Hastings, E. P., 8.
Hastings, Mrs., 8.
Hazen, Allen, 7.
Hazen, Mrs., 7.
Hazen, Hervey C., 8.
Hazen, Mrs., 8.
Herrick, George F., 4, 43.
Herrick, Mrs., 4.
Herrick, James, 7, 133, 240.
Herrick, Mrs., 7.
Hillis, Miss Hester A., 8.
Hitchcock, Milan H., 4.
Hitchcock, Mrs., 4.
Holcombe, Chester, 9, 47, 81, 352.
Holcombe, Mrs., 9.

Holcombe, Gilbert T., 9.
Hollister, Miss Mary G., 5.
Howland, W. W., 8.
Howland, Mrs., 8.
Hunt, P. R., 9.
Hunt, Mrs., 9.

Ireland, W., 3, 244.
Ireland, Mrs., 3.

Knapp, George C., 6, 21, 143.
Knapp, Mrs., 6.

Labaree, Benjamin, Jr., 6, 21.
Labaree, Mrs., 6.
Lafromboise, Miss Julia A., 11. 396.
Leonard, Julius Y., 4, 22, 107.
Leonard, Mrs., 4.
Lindley, Daniel, 3, 135.
Lindley, Mrs., 3.
Livingston, William W., 4, 328.
Livingston, Mrs., 4.
Lloyd, Mrs. Katharine, 4.
Locke, Edwin, 4, 37, 360.
Locke, Mrs., 4.
Lyman, D. B., 10.
Lyons, Lorenzo, 10, 152.

Maltbie, Miss Esther T., 4, 28, 59.
Marden, Henry, 5.
Marden, Mrs., 5.
McCoy, Daniel C., 9.
McCoy, Mrs., 9.
Mellen, William, 3.
Mellen, Mrs., 3.
Montgomery, Giles F., 5.
Montgomery, Mrs., 5.
Morris, Willys K., 11.
Morris, Mrs., 11.
Morse, Charles F., 4.
Morse, Mrs., 4.
Mumford, Mrs. Anna V., 365.

Norcross, Miss Roseltha A., 1, 29, 53, 118.
Noyes, J. T., 8, 43, 271, 347.
Noyes, Mrs., 8.
Nutting, David H., 5.
Nutting, Mrs., 5.

Osgood, D. W., 9.
Osgood, Mrs., 9.

Page, Henry P., 4, 380.
Page, Mrs., 4.
Palmer, Henry K., 7, 137, 270.
Palmer, Mrs., 7.
Paris, John D., 10, 153.
Park, Charles W., 7, 28.
Park, Mrs., 7, 28.
Parker, B. W., 10.
Parmelee, Moses P., 6, 65, 161, 284, 396.
Parmelee, Mrs., 1, 284, 396.
Parmelee, Miss Olive L., 6, 117.
Parsons, J. W., 4, 40.
Parsons, Mrs., 4.
Patrick, Miss Mary M., 284, 396.
Payson, Miss Adelia M., 9, 299.
Peet, Lyman B., 9, 328.
Peet, Mrs., 9.
Penfield, Thornton B., 7, 365, 376.
Penfield, Mrs., 7.
Perkins, Justin, 6.
Perkins, Mrs., 6.
Perry, Henry T., 5, 285, 381.
Perry, Mrs., 5, 285.
Pettibone, Ira F., 4.
Pierce, John E., 6, 113, 175, 356.
Pierce, Mrs., 6.
Pierson, Isaac, 9, 28, 59, 352.
Pinkerton, Myron W., 285.
Pinkerton, Mrs., 285.
Pixley, Stephen C., 3.
Pixley, Mrs., 3.
Pogue, John F., 10, 153.
Pollock, Miss Sarah, 7.
Pond, Edward R., 11.
Pond, Mrs., 11.
Pond, Theodore S., 6, 109, 174.
Pond, Mrs., 6.
Porter, Miss Mary H., 9.
Powers, P. O., 5, 118, 143, 172.
Powers, Miss Harriet G., 5, 217.
Pratt, A. T., 4.
Pratt, Mrs., 4.
Proctor, Miss Myra A., 5, 390.

Quick, James, 8.
Quick, Mrs., 8.

Rappleye, Miss Julia A., 4, 28.
Raynolds, George C., 6, 112, 162.
Raynolds, Mrs., 6.
Rendall, John, 7, 43, 134, 383.
Rendall, Miss Mary E., 8.
Reynolds, Miss Mary E., 221, 247.
Rhea, Mrs. Sarah J., 6.
Rice, Miss Mary S., 6.
Richardson, Sandford, 4, 172.
Richardson, Mrs., 4.
Riggs, Elias, 4.
Riggs, Mrs., 4.
Riggs, Stephen R., 11, 71.
Riggs, Edward, 4, 38, 145.
Riggs, Mrs., 4.
Riggs, Alfred L., 11.
Riggs, Mrs., 11.
Robbins, Elijah, 3, 306, 387.
Robbins, Mrs., 3.
Rood, David, 3.
Rood, Mrs., 3.

Sanders, M. D., 8, 188, 313, 366, 373.
Sanders, Mrs., 8, 188, 313.
Schauffler, Henry A., 4, 247, 347.
Schauffler, Mrs., 4.
Schneider, B., 4, 73.
Schneider, Mrs., 4.
Seymour, Miss Hattie, 6.
Shearman, Miss Julia A., 4, 28.
Shedd, John H., 6.
Shedd, Mrs., 6.
Sheffield, D. Z., 9, 20, 178.
Sheffield, Mrs., 9.
Smith, James W., 10.
Smith, John F., 4, 109.
Smith, Mrs., 4.
Smith, J. C., 8.
Smith, Mrs., 8.
Smith, Thomas S., 188, 313.
Smith, Mrs., 188, 313.
Smith, Lowell, 10.
Smith, Miss Rosella A., 7.
Snow, B. G., 10, 253, 272, 284.
Snow, Mrs., 10, 253, 284.
Spaulding, Levi, 8.
Spaulding, Mrs., 8.
Stanley, Charles A., 9, 19, 80, 352, 386.
Stanley, Mrs., 9.
Stone, S. B., 3, 328.
Stone, Mrs., 3.
Sturges, A. A., 10, 253, 284, 365.
Sturges, Mrs., 10.

Taylor, H. S., 7, 20, 23, 132.
Taylor, Mrs., 7, 289.
Taylor, Miss Martha S., 7, 83.
Thayer, C. C., 5.
Thayer, Mrs., 5.
Thompson, Thomas W., 9, 113.
Thompson, Miss Mary A., 9.
Townsbend, Miss Harriet E., 8, 309.
Tracy, William, 8, 79, 150, 269.
Tracy, Mrs., 8.
Tracy, Charles C., 4.
Tracy, Mrs., 4.
Tracy, Miss Rebecca D., 4.
Treat, Alfred O., 9, 47, 113, 179, 208, 242, 352, 387.
Trowbridge, T. C., 5, 102, 168, 173, 382.
Trowbridge, Mrs., 5.
Tyler, Josiah, 3, 72, 311, 347.
Tyler, Mrs., 3.

Van Duzee, Miss Cyrene, 6.
Van Norden, T. L., 6.
Van Norden, Mrs., 6.

Wadsworth, Miss Mary L., 189, 253.
Walker, William, 1, 328.
Warfield, Miss Mary E., 1.
Washburn, George T., 7, 137, 270.
Washburn, Mrs., 7.
Wells, Spencer R., 7, 88.
Wells, Mrs., 7.
West, Henry S., 4, 265.
West, Mrs., 4.
West, Miss Maria A., 6.
Wheeler, Crosby H., 6, 77, 355.
Wheeler, Mrs., 6, 24.
Whiting, Joseph L., 9.
Whiting, Mrs., 9.
Whitney, Joel F., 254, 284, 365.
Whitney, Mrs., 254, 284, 365.
Wilder, H. A., 4, 28, 261.
Wilder, Mrs., 4, 28.
Williams, W. F., 6, 134, 162.
Williams, Mrs., 6.
Williams, Mark, 9, 19, 210, 385.
Williams, Mrs., 9.
Williams, Miss Mary S., 124.
Williamson, T. S., 11.
Williamson, Mrs., 11.
Williamson, Miss Jane S., 11.
Williamson, John P. 11, 72, 135.
Williamson, Mrs., 11.
Winsor, Richard, 7, 124.
Winsor, Mrs., 7, 124.
Wood, G. W., 124, 260.
Wood, Mrs., 124.
Wood, Miss Sarah L., 5, 28.
Wood, William, 7, 369.
Wood, Mrs., 7.
Woodin, Simeon F., 9, 347.
Woodin, Mrs., 9.

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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year 1870 will be remembered, in the history of foreign missions conducted by American Christians, as the year in which the long-continued cooperation of a large section of the Presbyterian body with the Congregationalists, in the prosecution of this work, was terminated in the case of many individuals, by the reunion of the Old School and New School Presbyterian churches; and the year in which, because of this reunion, some missions of the American Board were transferred to the care of the Presbyterian Board of Missions. The missions thus already transferred are those to the Seneca and Ojibwa Indians, to Syria, and the Gaboon. The last, however, has been, up to this time, in the absence of Mr. Bushnell, in charge of Mr. Walker, whose connection is still with the American Board. Most of the missionaries to Persia, it is supposed, will soon be transferred also, but up to the time of preparing this survey the change has not been made.

Some changes of the year among individual laborers should be mentioned here. The venerable Dr. Perkins, the "father" of the Nestorian mission, having returned to the United States to spend his declining days, found those days few. He died on the 31st of December, 1869, but after the "survey" for that year was in print. Mr. Ball, also, who had returned in feeble health from Western Turkey, and three excellent and much prized women, Mrs. Parmelee and Miss Warfield, of Eastern Turkey, and Miss Norcross, of European Turkey, have been removed from earthly labors and cares. These are all the deaths that are known to have occurred within the year, among the Board's missionaries. Three ordained laborers, with their wives, have been released from connection with the Board, the health of the families not permitting a continuance of foreign service, namely, Messrs. Abbott, of the Mahratta mission, White of Madura, and Quick of Ceylon. Only four new ordained missionaries have been sent to the fields. Messrs. Park and Winsor to the Mahrattas, Pierson to North China, and A. L. Riggs to the Dakotas. One male assistant, Mr. Morris, has also joined the Dakota mission. The new women sent are fourteen, — Mrs. Park, Mrs. Winsor, Mrs. Riggs, and Mrs. Morris; Misses Hance and Day to the Zulus, Misses Rappleye and Shearman to Western Turkey, Miss Bush to Eastern, Miss

Wood to Central, and Miss Maltbie to European Turkey, Miss Rendall to Madura, Miss Hillis to Ceylon, and Miss Diament to North China. Of those who were on a visit to this country a year ago, Mr. and Mrs. Wilder of the Zulu mission, Mr. and Mrs. Leonard and Miss Fritcher of Western Turkey, Mr. and Mrs. Tracy and Mr. Rendall of Madura, have returned to their several fields; but others have found it necessary to come, for a time, to their native land.

For other purposes of this brief notice, some of the statements made in the General Survey of the Missions presented at the annual meeting of the Board at Brooklyn, may be given in a condensed form. In a review of the year, encouragement is found mainly in three directions, — the development and training of an efficient native ministry; the success which has attended efforts to reach the women in the different mission fields; and the healthful growth of the native churches, in numbers, independence, and a sense of responsibility for the progress of the gospel.

Including the missions which, near the close of the year, were transferred to the Presbyterian Board, the whole number of native laborers in connection with the different missions the past year was 1,095, an increase of over a hundred upon the previous year. Of these, 119 are pastors, and 327 preachers; the remainder teachers, colporters, and Bible-readers; but all educated in the various schools and seminaries, and, in point of education and character, holding about the same relative position to the people among whom they labor that similar classes do at home.

Forty-five young men completed their theological studies, — seven at Wailuku in the Hawaiian Islands, nine in the Madura mission, seven in Ceylon, and twenty-two at Harpoot. The number now in mission training-schools and seminaries, looking forward to the work of the ministry, is nearly if not quite equal to that in theological seminaries belonging to the constituency of the Board at home. The object in these institutions is, primarily, to raise up able expounders of Bible truth, and faithful pastors. Some of the graduates of the seminaries in India and Ceylon, as well as in Western Asia, have a high reputation among the missionaries as scholars and thinkers, and are often called to aid in the translation of the Scriptures, and in other literary labors; while many are highly esteemed as orators, and as earnest, effective preachers of the gospel.

Some time must be allowed to educate men who have all their lives been subject to the bondage of political and priestly power, to the wise conduct of their own ecclesiastical affairs. The results, however, thus far, of efforts in this direction in our mission fields, have exceeded the most sanguine hopes. The Evangelical Association in the Hawaiian Islands, the Evangelical Unions in the Armenian missions, in India and Ceylon, have shown a practical good sense and an ability that would do honor to older bodies in this country, and amply justify the missionaries in passing over to them, at the earliest practical moment, the entire responsibility for what may be termed the home work of the native churches. The presence of the missionary will for a time be required, not for the exercise of authority, but of love and wise counsel, for the sake of that practical wisdom that becomes a part of the common sense of those reared amid free Christian institutions. But a native agency, well educated and guided by wise counsels, is our great reliance, next to the Spirit of God, for the success of the mission work.

The addition of 1,580 members during the year, to the mission churches (numbering 238, with 24,142 members when the year closed for which the missions reported), and the increase of native pastors from 106 to 119, are facts to be noticed with gratitude. Of not less moment to the progress of the mission work has been the general advance in the direction of independence and self-support. The sixty-nine churches in the Armenian missions have raised their contributions for Christian objects over twenty-five per cent. — from fifteen to nineteen thousand dollars. More than a third of these churches are self-supporting, and all bear a part of their own expenses. An advance of forty per cent. upon the contributions of the previous year was made by the native churches in the Madura and Ceylon missions. In the Foochow and Zulu missions, a beginning in the right direction has been made. The fifty-eight Hawaiian churches support their own ministry, build their own houses of worship, sustain mission labor among the Chinese immigrants, and contribute liberally for the work in Micronesia and the Marquesas Islands. The entire amount contributed by the native Christian communities, not including much free labor in school and church building, is about sixty thousand dollars in gold, or one sixth of the sum contributed for foreign missions by all the churches acting through the American Board.

It has been the practice of the Board, from the first, to send out single ladies wherever they could be employed to advantage, and within the last few years the way has been opened for direct missionary labor in behalf of women, as never before; and the number of single ladies in the field has been increased, so that now there are more than forty. The seventeen boarding-schools for girls in the missions still connected with the Board, all but two in charge of single ladies, assisted by native teachers, contain over five hundred pupils. And while the wisest economy of missionary funds and labor may limit the work of our female missionaries largely to the training of native laborers, much is now done by them, both the single and married, in visiting from house to house, in holding meetings for prayer and instruction, and in the superintendence of native Bible-women. On the whole, prospects were never more cheering had we fit men, in sufficient numbers, to follow up the advantages gained. Ten men are needed at once, in as many different fields, in theological schools; and three times as many could find instant designation, to strengthen the hands of over-taxed brethren at old stations, and to enter upon new and inviting fields, such as belong to the healthful growth of the work.

AFRICA.

ZULUS. (1835.)

(Southeastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Elijah Robbins, Henry M. Bridgman, *Missionaries;* Mrs. Addie B. Robbins, Mrs. Laura B. Bridgman. — Rufus Anderson, native pastor; one native teacher.

UMTWALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Three native preachers and one teacher.

IFAFA (Ee-fah'-fah — About 60 miles S. W. of Port Natal). — Seth B. Stone, *Missionary;* Mrs. Catharine M. Stone. — One native preacher and one teacher.

AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — One native preacher.

IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — Usingapanzi, native pastor, and one teacher.

AMANZIMTOTE (Ah-mahn-zeem-to'-ty. — About 22 miles S. W. of Port Natal). — David Rood, William Ireland, Stephen C. Pixley, *Missionaries;* Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland, Mrs. Louisa Pixley. — Two preachers and two teachers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Daniel Lindley, *Missionary;* Mrs. Lucy A. Lindley, Mrs. Mary K. Edwards. — Three preachers and one teacher.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary;* Mrs. Laurana W. Mellen. — One teacher.

ESIDUMBINI (A-see-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — Josiah Tyler, *Missionary;* Mrs. Susan W. Tyler. — One teacher.

UMVOTI (Oom-vo′-ty. — About 40 miles N. N. E. of Port Natal). — Five teachers.

MAPUMULO (Mah-poo-moo′-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary;* Mrs. Sarah L. Abraham.

In this Country. — Aldin Grout, *Missionary;* Mrs. Charlotte B. Grout.

Station not reported. — Hyman A. Wilder, *Missionary;* Mrs. Abby T. Wilder, Miss Laura A. Day, Miss Gertrude R. Hance.

Mr. and Mrs. Wilder sailed from New York in July last, on their return to the field, and were accompanied by Misses Day and Hance, new laborers. Mrs. Lloyd is married to a son of Mr. Lindley, and has removed beyond the limits of the mission field, but hopes still to do much, as heretofore, for the education and elevation of the people. Mr. Grout, after thirty-five years of earnest labor in connection with this mission, too feeble to continue his labors, has returned to the United States.

The present state of the churches in this field is in some respects trying to the missionaries, but cheering progress has been made of late in the direction of a native pastorate and self-support. Two natives were ordained as pastors in May and June last; and, in connection with the seminaries, more effort is to be made to raise up men and women fitted for Christian work. Twenty-eight members were added to the churches during the last year reported, making the whole number of members 493 at the close of the year. Some have been added since, and one new church has been organized, making 12. The two seminaries have been in a very satisfactory condition, that for males having 35 and that for females 24 pupils. There are 18 common schools, with 483 pupils.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY. (1826.)

CONSTANTINOPLE. — *Literary Department for the four Turkey Missions:* Elias Riggs, D. D, Edwin E. Bliss, D. D., Andrew T. Pratt, M. D, *Missionaries;* Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Sarah F. Pratt. *General Missionary Work:* I. Fayette Pettibone, Milan H. Hitchcock, *Missionaries;* Mr. H. O. Dwight, *Secular Agent;* Mrs. Lucy A. Hitchcock, Mrs. Mary A. Dwight, Miss Julia A. Rappleye. — One native pastor, two teachers, and two other helpers.

SMYRNA (About 200 miles S. W. of Constantinople). — Theodore A. Baldwin, *Missionary;* Mrs. Matilda J. Baldwin. — One school teacher.

BROO′SA (57 miles S. S. E. of Constantinople). — Benjamin Schneider, D. D., Sanford Richardson, *Missionaries;* Mrs. Susan M. Schneider, Mrs. Rhoda Ann Richardson, Miss Ursula C. Clarke. — One pastor and two teachers.

NICOME′DIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, *Missionary;* Mrs. Catherine Parsons. — One licensed preacher, one teacher, and one other helper.

MARSOVAN (Mar-so-vahn′. — About 350 miles E. of Constantinople). — Julius Y. Leonard, John F. Smith, Charles C. Tracy, George F. Herrick, *Missionaries;* Mrs. Amelia A. Leonard, Mrs. Laura Elizabeth Smith, Mrs. L. A. Tracy, Mrs. Helen M. Herrick, Miss Eliza Fritcher, Miss Flavia S. Bliss. — Four teachers and one other helper.

CESARE′A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O. Barrows, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Elizabeth Giles, Mrs. Clara S. Barrows, Miss Sarah A. Closson, Miss Ardelle M. Griswold. — One pastor and two teachers.

SIVAS (Se-vahs′. — 400 miles S. of E. from Constantinople). — Edward Riggs, *Missionary;* Henry S. West, M. D., *Missionary Physician;* Mrs. Sarah H. Riggs, Mrs. Lottie M. West. — One licensed preacher, two teachers, and one other helper.

On the way to Turkey. — Miss Julia A. Shearman.

In this Country. — Joseph K. Greene, William W. Livingston, Henry A. Schauffler, *Missionaries;* Mrs. Elizabeth A. Greene, Mrs. Martha E. Livingston, Mrs. Martha A. Ball, Mrs. Clara E. Schauffler.

EUROPEAN TURKEY. (1858)

ADRIANO′PLE (137 miles W. N. W. of Constantinople). — Vacant. — One licensed preacher and one helper.

ESKI ZAGRA (Es-kee-Zagh′-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., *Missionary;* Mrs. Fannie G. Bond, Miss Esther T. Maltbie. — Two teachers and three other helpers.

PHILIPPOPOLIS (Phil-ip-po′-po-lis. — 225 miles W. N. W. of Constantinople). — Henry C. Haskell, *Missionary;* Mrs. Margaret B. Haskell, Miss Minnie C. Beach. — One teacher, and four other helpers.

SAMOKOV (300 miles W. N. W. of Constantinople). — W. Edwin Locke, Henry P. Page, *Missionaries;* Mrs. Zoe A. M. Locke, Mrs. Mary A. Page. — One licensed preacher and two helpers.

In this Country. — Charles F Morse, James F. Clarke, *Missionaries;* Mrs. Eliza D. Morse, Mrs. Isabella G. Clarke.

As the Western Turkey mission and the mission to European Turkey were one during a portion of the past year, and when the last statistics were forwarded, they may be noticed here together.

Some changes have occurred among the laborers. Mr. and Mrs. Leonard and Miss Fritcher have returned, with restored health, to Marsovan; Miss Tracy

has married and left the mission work; Messrs. Herrick and Baldwin have removed from Constantinople to other stations; Misses Rappleye and Maltbie sailed for the field in October, — the first for Constantinople, the last for Eski Zagra, — and Miss Shearman in December. Intelligence of the death of Miss Norcross, of Eski Zagra, has just been received.

The embarrassments of missionaries at Constantinople have still been great, the Vlanga church has been rent by difficulties, and the whole Protestant community agitated; but there is reason to hope that a better state of feeling is returning. At some other stations, especially at Marsovan, the year has been one of much encouragement. Statistical returns show, in the two missions, 21 churches, 876 members, — 81 received during the year, — 9 pastors, and 16 licensed preachers. There are 67 preaching places, the average Sabbath congregations number 2,849, the registered Protestant community, 4,472, and common-schools 45, with 1,266 pupils. There are 69 pupils in theological and training schools, and 64 in female boarding-schools.

The printing for the year, in six languages (including English) amounted to almost eleven millions of pages. The printing in the Armenian and the Armeno-Turkish languages has been, for some years, under the supervision of Mr. Pettibone.

CENTRAL TURKEY. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (Ine'tab. — About 90 miles E. N. E. from Scanderoon.) — Henry Marden, *Missionary;* Mrs. Mary L. Marden, Miss Myra A. Proctor, Miss Mary G. Hollister. — Native pastors, 1st church, Baron Simon, 2d church, Baron Krikore. — Six teachers. — Eight out-stations with one pastor. — Baron Boghos Kalfour, at *Hassan Beyli;* four licensed preachers and six teachers.

MARASH (Mah-rahsh'. — About 90 miles N. E. from Scanderoon). — Giles F. Montgomery, T. C. Trowbridge, Henry T. Perry, *Missionaries;* Mrs. Emily R. Montgomery, Mrs. Margaret Trowbridge, Mrs. Jennie H. Perry, Mrs. J. L. Coffing. — Native pastors, 1st church, Baron Murad, 2d church, Baron Avedis. — One licensed preacher and six teachers. — Five out-stations, with one pastor — Baron Sarkis, at *Albustan* — and three teachers.

OORFA (About 180 miles N. of E. from Scanderoon. — (In charge of missionaries at other stations.) — Baron Tomas, acting pastor. — Four teachers and one other helper. — Four out-stations, with two pastors: Baron Garabet, acting pastor, at *Severek;* Baron Kevork, pastor, at *Adyaman.* — Three licensed preachers and four teachers.

ALEP'PO (About 90 miles S. E. of Scanderoon). — David H. Nutting, M. D., *Missionary Physician;* Mrs. Mary E. Nutting. — Pastor, Baron Sarkis; one teacher.

ANTIOCH (30 miles south of Scanderoon). — P. O. Powers, C. C. Thayer, *Missionaries;* Mrs. Mary F. Thayer, Miss Harriet G. Powers, Miss Sarah L. Wood. — Baron Harootune, pastor; one teacher. — Two out-stations, with two licensed preachers and four teachers.

ADANA (Ah'-da-nah. — About 70 miles N. W. of Scanderoon). — Lucien H. Adams, *Missionary;* Mrs. Nancy D. Adams. — Baron Garabet, pastor; two teachers. — Out-station, — *Tarsus.* Baron Haches, pastor; one teacher.

In this field, as a whole, at some of the stations more especially, the year has been one of much prosperity and encouragement. "The relation between the missionaries and the native pastors and preachers has been, in the fullest sense, one of mutual coöperation. In the Aintab and Oorfa fields, extending through a territory two hundred miles in length by fifty in breadth, with 17 congregations and 12 organized churches, the whole native agency (5 pastors, 7 licensed preachers, 20 teachers, and one other helper) is more than half supported by native contributions. The 22 churches of the mission number 1,614 members, of whom 147 were added during the year. There are 34 preaching places, with aggregate average congregations numbering 4,728; the number of registered Protestants is 7,543; native pastors 12, and licensed preachers 10; common-schools 41, with 1,341 pupils; 33 pupils in theological schools and classes, and 31 in the Aintab female boarding-school. "The work among the women, for which more single ladies are asked from the United States, is bearing rich fruit in the establishment of Christian homes." Miss Sarah L. Wood sailed in October, to join the Antioch station.

EASTERN TURKEY.

(1835, at Trebizond.)

BITLIS′ (Near Lake Van, about 150 miles E. N. E. of Diarbekir). — George C. Knapp, *Missionary;* Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — Pastor, Simon ——; seven teachers. — Out-stations, three licensed preachers, thirteen teachers, and five other helpers.

ERZROOM′ (150 miles S. E. of Trebizond). — Royal M. Cole, John E. Pierce, *Missionaries;* Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee. — One licensed preacher, two teachers. — Out-stations. *Trebizond*, Pastor, Hagop Felician; one teacher. *Chevermeh*, Pastor, Harobtune Muradian; one teacher. — At other places, three licensed preachers, nine teachers, and two other helpers.

HARPOOT (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Crosby H. Wheeler, Herman N. Barnum, Henry S. Barnum, *Missionaries;* George C. Raynolds, M. D., *Missionary Physician;* Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Mrs. Helen P. Barnum, Mrs. Martha E. Raynolds, Miss Hattie Seymour, Miss Caroline E Bush. — Pastor, Mardiros Shimavoniah; seven teachers and one helper. — Out stations, seventy-eight; fifteen pastors, seventeen licensed preachers, thirty-two teachers, and fifty other helpers.

MARDIN′. — W. F. Williams, Alpheus N. Andrus, Theodore S. Pond, *Missionaries;* Mrs. Clarissa C. Williams, Mrs. Louisa M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker. — Pastor, Georgias Hadaia; two teachers. — Out-stations. *Sert*, Elias Sahado; one teacher and one helper. *Diarbekir*, pastor, Tomas Boajian; one licensed preacher and four teachers. *Cutterbul*, pastor, Abd un Noor; one teacher. —At other places, five licensed preachers, one teacher, and four other helpers.

In this Country. — Orson P. Allen, L. T. Burbank, M. P. Parmelee, *Missionaries;* Mrs. Caroline R. Allen, Mrs. Sarah S. Burbank, Miss Maria A. West.

This mission has been much afflicted by the death of Miss Warfield and Mrs. Parmelee. Miss Bush has gone out to Harpoot to take the place made vacant by the death of the former.

In this field the last year was one of enlargement and progress. Twenty-three new positions were taken as out-stations (making 126); 3 churches were organized (making 26); and 3 pastors ordained (making 23); the licensed preachers were increased from 16 to 30, by the licensures of graduates from the Harpoot Theological Seminary; the number of native teachers rose from 52 to 81, and of other helpers from 69 to 70. One hundred and thirty-six new members were received into the churches, being an increase of eighteen per cent., and making a total membership of 863. The average attendance on preaching has grown from 4,074 to 5,203, and the number receiving instruction in Sabbath-schools, from 2,620 to 3,285.

The pastors and churches are gaining in experience, and the institutions of the gospel are rising, apparently, upon solid and broad foundations. The number of registered Protestants is now 6,076. The theological school at Harpoot has 39 pupils, and there are more than 30 in classes at other stations. The female seminary at Harpoot has 51 pupils, and the labors of lady teachers at Bitlis, Erzroom, and Mardin are highly appreciated. At Mardin, in the Arabic-speaking portion of the field, buildings have been erected for a theological and a female school.

MISSION TO PERSIA. (1834.)

OROOMIAH (O-roo′-me-ah.—Near Lake Oroomiah).— George W. Coan, Benjamin Labaree, Jr., *Missionaries;* Thomas L. Van Norden, M. D., *Missionary Physician;* Mrs. S. P. Coan, Mrs. Elizabeth W. Labaree, Mrs. Mary M. Van Norden, Miss N. Jennie Dean. — Two native preachers, two teachers, and two other helpers.

SEIR (Seer. — Near Oroomiah). — Joseph G. Cochran, *Missionary.* — One native preacher, one teacher, and one other helper.

In this Country. — John H. Shedd, *Missionary;* Mrs. C. B. Perkins, Mrs. Sarah J. Rhea, Mrs. D. B. Cochran, Mrs. Sarah J. Shedd, Miss Mary Susan Rice, Miss Mary Cochran.

The venerable founder of this mission, Dr. Perkins, died on the last day of December, 1869. The field now embraced in the mission, including a wide extent of territory in Koordistan, "stretches from Hamadan, on the south, to Tabreez, on the north, and from the waters of the Caspian, on the east, to the plains of the Tigris, on the west." The number of laborers is felt to be quite too small for such a field and work. A ritualistic movement, under the lead of Priest John, has wrought evil at Geogtapa, dividing the church and congregation; but the movement does not seem to be extending, and may result in the fuller establishment of true Christians in correct views. "Efforts to bring the

Armenians of Persia under the benign influences of a pure Christianity are repaid with hopeful signs, and in some sections there is found "an unprecedented degree of interest among Mussulmans in listening to Christians on religious questions." The movement at and around Hamadan, which has been reported in the Herald, is of much promise.

SOUTHERN ASIA.

MAHRATTAS. (1813.)

(WESTERN INDIA.)

BOMBAY (Bom-bay'). — Charles Harding, *Missionary;* Mrs. Elizabeth D. Harding. — Vishnu Bhaskar Karmarkar, native pastor; one catechist.

AHMEDNUGGUR (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Lemuel Bissell, S. R. Wells, Charles W. Park, *Missionaries;* Mrs. Mary E. Bissell, Mrs. Mary L. Wells, Mrs. Anna Maria Park. — R. V. Modak, acting pastor; Sidoba B. Misal, pastor at Seroor; Gangaram Wághchaware, pastor at Kolgaw; twenty helpers at station and out-stations.

RAHOORI (Rah-hoo'-ree. — About 25 miles N. W. of Ahmednuggur). — Henry J. Bruce, *Missionary;* Mrs. Hepzibeth P. Bruce. — Waniram Ohol, Vithu Bhámbal, Jayaram Bérasé, native pastors; twelve helpers at station and out-stations.

KHOKAR (Kho'-kŭr. — About 35 miles N. of Ahmednuggur.) — (In charge of Mr. Bruce). — Kásam Mahamadji, Sayáji Sawairátwad, native pastors; nine helpers.

WADALE (Wŭd-ah'-ly — About 25 miles N. E. of Ahmednuggur). — William H. Atkinson, *Missionary;* Mrs. Calista Atkinson. — Lakshman M. Sálave, Mahipati Anakáipagar, Haribá D. Gáiakwád, pastors; thirteen helpers.

SATARA (Sat-tah'-rah. — About 120 miles S. E. of Bombay). — William Wood, *Missionary;* Mrs. Elizabeth P. Wood. — One licensed preacher and six helpers.

SHOLAPOOR (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — Allen Hazen, *Missionary;* Mrs. Martha R. Hazen. — One licensed preacher and four helpers.

In this Country. — Samuel B. Fairbank, *Missionary;* Mrs. Mary B. Fairbank.

On the way to India. — Richard Winsor, Mrs. Mary C. Winsor.

Out-Stations. — Connected with *Ahmednuggur*, seven; *Rahoori*, ten; *Khokar*, seven; *Wadale*, eleven; *Sholapoor*, two; *Satara*, four.

Mr. and Mrs. Abbott have been released from their connection with the Board; Mr. and Mrs. Park, new laborers, sailed for the field August 3, and Mr. and Mrs. Winsor, October 19. The 22 churches number 677 members, 53 having been added by profession within the year. With reference to self-support by the churches the year has been a trying one, prices of grain and other necessaries of life having been very high, but there has been no falling off in contributions, the sum paid by churches being 1,651 rupees. There has been less itinerating work than in some previous years, owing to the reduced number of laborers on the ground, but native laborers in the Rahoori and Pimplus districts preached 4,562 times, to audiences numbering in the aggregate 64,643; and assistants at Satara report having preached the word to more than 17,000 persons. Several women have been employed to read the Scriptures to and converse with their countrywomen, with encouraging prospects. A class of six persons has commenced a course of study designed to fit them for the work of the Christian ministry. The girls' school at Ahmednuggur has about 60 pupils.

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-rah. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary;* Henry K. Palmer, M. D., *Physician;* Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer, Miss Rosella A. Smith. — A. G. Rowland, K. Williams, native pastors; eight catechists, two readers, two teachers in boarding-school, eleven school-masters, and three school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, *Missionary;* Mrs. Sophia Chester. — A. Savarimuttu, native pastor; twelve catechists, five readers, twenty-one school-masters, and six school-mistresses.

TIRUMANGALAM (Te'-roo-mun'-ga-lum, or Tĭr'-ū-mun'-ga-lum. — 12 miles S W. of Madura). — (In charge of Mr. Herrick). — G. Vathanayagum, native pastor; sixteen catechists, six school-masters, and two school-mistresses.

TIRUPUVANAM (Te'-roo-poo'-va-num, or Tĭr'-ū-pū'-va-num. — 12 miles S. E. of Madura). — Thornton B. Penfield, *Missionary;* Mrs. Charlotte E. Penfield. — Five catechists and four school-masters.

MANDAPASALAI (Mun'-dah-pah-sah'-lie. — 40 miles S. S. E. of Madura). — Horace S. Taylor, *Missionary;* Mrs. Martha S. Taylor, Miss Martha S. Taylor, Miss Sarah Pollock. — D. Christian, native pastor; twenty-one catechists, one reader, two teachers in girls' boarding-school, six school-masters, and five school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — (In charge of Mr. Penfield). — Six catechists, two school-masters, and three school-mistresses.

PERIAKULAM (Per'-i-ah-koo'-lum. — 45 miles W. N. W. of Madura). — (In charge of Mr. Noyes.) — Six catechists, one reader, one school-master, and three school-mistresses.

BATTALAGUNDU (Bat'-ta-la-goon'-doo, or Bat'-tah-lah-gūn'-dū. — 32 miles N. W. of Madura). — George T. Washburn, John Rendall, *Missionaries;* Mrs. Eliza-

beth E. Washburn, Miss Mary E. Rendall. — Eight catechists, six school-masters, and two school-mistresses.

MANA MADURA (Mah'-nah-Mad'-u-rah. — 30 miles S. E. of Madura). — William B. Capron, *Missionary;* Mrs. Sarah B. Capron. — One catechist, three school-masters, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — (In charge of Mr. Washburn). — Eleven catechists, five school-masters, and four school-mistresses.

SIVAGUNGA (Siv'-a-gun-gah. — 25 miles S. of E. from Madura). — (In charge of Mr. Capron.) — Two catechists.

PASUMALAI (Pahs'-u-mah-lie. — 3 miles S. W. of Madura). — James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick, Miss Carrie Hartley. — Two catechists, three teachers in the Seminary, and one school-master.

KAMBAM (Kum'-bum. — 80 miles W. S. W. of Madura). — Joseph T. Noyes, *Missionary;* Mrs. Elizabeth A. Noyes. — E. Seymour, A. Savarimuttu, native pastors; twenty-one catechists, three readers, thirteen school-masters, and eight school-mistresses.

Station not reported. — William Tracy, *Missionary;* Mrs. Emily F. Tracy.

In this Country. — Thomas S. Burnell, H. C. Hazen, *Missionaries;* Mrs. Martha Burnell, Mrs. Ida J. Hazen.

Mr. and Mrs. White, from this mission, have been released from their connection with the Board. The work of the mission has been much as heretofore, but with increased and encouraging effort among women, by Miss Pollock especially, with changes in the Seminary, designed to make it more strictly a theological institution, and corresponding changes in the girls' boarding-school at Madura. These changes, the formation of a native ecclesiastical body, — the "Madura Church Union," — composed of pastors and delegates, by whom two or three pastors have already been installed, and the increase of contributions by the native Christians, for the support of pastors, catechists, and teachers, and for the purchase of books, are all pleasing indications of progress, as well as signs of promise for the future. The churches are 31; members in good standing, 1,372; added by profession during the year, 79; contributions, 2,926 rupees ($1,463); native pastors, 6; catechists, 119; common-schools, 102, with 1,972 pupils. The seminary reports 38 pupils, the Madura girls' boarding-school 53, and several "station-schools" 138. In the itinerating work of the year, missionaries were employed for a total of 126 days, and native helpers 1,103 days. More than 70,000 hearers were addressed with gospel messages.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — William E. De Riemer. *Missionary,* Mrs. Emily F. De Riemer, Miss Hester A. Hillis. — Benjamin H. Rice, native pastor; two licensed preachers, two catechists, three teachers for training and theological school, nine school-teachers, and four helpers.

PAN'DITERIPO. — Two catechists, five school-teachers.

TIL'LIPALLY. — William W. Howland, *Missionary;* Mrs. Susan R. Howland. — Augustus Anketell, native pastor; one catechist, six school-teachers, and one helper.

OO'DOOVILLE. — Levi Spaulding, D. D., *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One licensed preacher, two catechists, four teachers for boarding-school, ten school-teachers, and one helper.

MANEPY (Man'-e-pai). — Samuel F. Green, M. D., *Missionary Physician;* Mrs. Margaret W. Green. — One catechist, two teachers of medical class, four school-teachers, and two helpers.

CHAV'AGACHERRY. — Thomas P. Hunt, native pastor; two catechists, four school-teachers, and one helper.

OO'DOOPITTY. — John C. Smith, *Missionary;* Mrs. Mary C. Smith, Miss Harriet E. Townshend. — D. Stickney, ordained native preacher; two catechists, one teacher in girls' boarding-school, four school-teachers, and one helper.

In this Country. — Eurotas P. Hastings, Marshall D. Sanders, *Missionaries;* Mrs. Anna Hastings, Mrs. Caroline Z. Sanders.

Few changes have occurred in this field. Mr. and Mrs. Quick, in this country a year ago, have been released from their connection with the Board. Miss Hillis has gone out to join the mission, with special reference to labors among women. Thirty-eight persons were received to the ten churches, making a present total of 530 members. There are now four native pastors of churches, one other ordained and three licensed preachers, and "a majority of the native preachers and catechists [of whom there are twenty] have charge of regular Sabbath services, at stations and out-stations, and thus have the duties of pastors and preachers, though not appointed to the office." "The village work has

been carried on during the year principally by the native assistants, gathered into companies of six or eight, and going two by two through a village, day after day, carrying the message of salvation to every house, and gathering meetings in the afternoon or evening." In such evangelistic labors, and in efforts for Bible distribution, more than 11,000 houses were visited within the year. The educational work is much as heretofore. The theological and training-school had but 18 pupils at the close of the year, the Oodooville boarding-school 53, and the Oodoopitty school 26. The common-schools are 59, with 2,105 pupils.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

Foochow (Foo-chow'). — *City Station*, Charles Hartwell, *Missionary;* D. W. Osgood, M. D., *Missionary Physician;* Mrs. Lucy E. Hartwell, Mrs. Helen W. Osgood. — Two native preachers and one teacher.

Nantai (Nan-ty'). — Lyman B. Peet, Caleb C. Baldwin, *Missionaries;* Mrs. H. L. Peet, Mrs. Harriet F. Baldwin, Miss Adelia M. Payson. — Two native preachers and two teachers.

In this Country. — Simeon F. Woodin, *Missionary;* Mrs. Sarah L. Woodin.

The work of this mission has gone forward much as heretofore. One new out-station has been occupied, making ten in all. At one of the out-stations there has been special religious interest, and in all 22 members were added to the seven churches by profession, making a present total of 136 members. There were 14 pupils in the training-school, and 18 in the girls' boarding-school, in charge of Mrs. Baldwin and Miss Payson. The common-schools are but two, with 30 pupils. Mrs. Hartwell finds some encouragement in her special efforts among women. The mission church was burned, in connection with an extensive fire in February, but a subscription was at once started among foreigners in Foochow for rebuilding, and the mission will rebuild upon the same ground.

NORTH CHINA.

(At Shanghai, 1854; Tientsin, 1860.)

Tientsin (Tĕ-ĕn-tseen'. — 80 miles S. E. of Peking). — Charles A. Stanley, Joseph L. Whiting, *Missionaries;* Alfred O. Treat, M. D., *Missionary Physician;* Mrs. Ursula Stanley, Mrs. Lucy A. Whiting. — Three native preachers.

Peking (Pe-king'. — N. E. China, lat. 39° 54′ N., long. 116° 29′ E.). — Henry Blodget, Chauncey Goodrich, Chester Holcombe, D. C. McCoy, *Missionaries;* Phineas R. Hunt, *Printer;* Mrs. Sarah F. R. Blodget, Mrs. Abbie A. Goodrich, Mrs. Olive K. Holcombe, Mrs. America H. McCoy, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Mary A. Thompson. — Two native helpers.

Kalgan (140 miles N. W. of Peking). — John T. Gulick, Mark Williams, Thomas W. Thompson, *Missionaries;* Mrs. Emily Gulick, Mrs. Isabella B. Williams, Miss Naomi Diament. — One native helper.

Tung-Cho (T'hoong-Chow. — 12 miles E. of Peking). — D. Z. Sheffield, *Missionary;* Mrs. Eleanor W. Sheffield, Miss Mary E. Andrews. — One native helper and one teacher.

In this Country. — Lyman Dwight Chapin, *Missionary;* Mrs. Clara L. Chapin.

Now at Shanghai. — Mrs. Eliza J. Bridgman.

Station not reported. — Isaac Pierson, *Missionary*

Mr. Gilbert T. Holcombe has resigned his connection with the mission and the Board, and returned to the United States. Mr. Pierson sailed for the field, from San Francisco, September 1. The brethren have met with difficulty in their attempt to secure new stations. There were pleasing indications of the special presence and workings of the Holy Spirit during the latter part of the last year reported. Twenty-one members were received to the four churches during the year, and nine more were admitted soon after, making a total of 65 members. Increased efforts have been made for the training of native helpers; buildings have been erected, and other preparations made, for the efficient working of the press; special effort is made among women at some of the stations; the mission was never before so thoroughly organized for effective and aggressive work; and if civil affairs become quiet, and the recent excitement of the people against foreigners passes away, greater results than have yet appeared in this field may be hoped for in the near future. But there is special reason for prayer in be-

half of laborers in China, that dangers may be averted and an open door presented.

JAPAN. (1869.)

KOBE. — (About 300 miles W. S. W. from Yeddo.) — Daniel Crosby Greene, *Missionary;* Mrs. Mary Jane Greene.

Under appointment — now in the United States. — O. H. Gulick, *Missionary;* Mrs. Anna E. Gulick.

In consultation with Mr. Blodget, of the North China mission, Mr. Greene has fixed upon Kobe, about twenty miles from Osaka, as his station. As yet the work is mainly one of preparation. Mr. and Mrs. O. H. Gulick, recently from the Sandwich Islands, are expected to go soon to this field.

NORTH PACIFIC OCEAN.

HAWAIIAN ISLANDS. (1820.)

HAWAII (Hah-wy′-e). — *Missionaries*, David B. Lyman, *Principal of the High School, Hilo* (He′lo); Elias Bond, *Kohala* (Ko-hah′-lah); Lorenzo Lyons, *Waimea* (Wy-may′-ah); John D. Paris, *South Kona.*

MAUI (Mow-ee′). — *Missionaries*, Dwight Baldwin, M. D., *Lahaina*, (Lah-hy′-nah); William P. Alexander, *Wailuku* (Wy-loo-koo).

OAHU (O-ah′-hoo). — *Missionaries*, John F. Pogue, *Corresponding Secretary of the Board of the Hawaiian Evangelical Association*, Lowell Smith, D. D., A. O. Forbes, *Honolulu* (Ho-no-loo′-loo), B. W. Parker; Mrs. Thurston, Mrs. Hitchcock, Mrs. Chamberlain, and Miss Ogden, at *Honolulu*, and Mrs. Emerson at *Waialua* Wy-ah-loo′-ah.

KAUAI (Kow-y′). — *Missionaries*, James W. Smith, M. D., Daniel Dole, *Koloa* (Ko-lo′-ah); Mrs. Johnson, at *Waioli* (Wy-o′-lee); and Mrs. Whitney at *Waimea*, (Wy-may′-ah.)

In this Country. — E. W. Clark, Portland, Conn., superintending the printing of books in the Hawaiian language; Titus Coan.

The great event of the year connected with the mission work in this field, has been the joyful and successful Jubilee celebration, fully reported in the Herald for September last. Fifty years have elapsed since the mission commenced its work, and for years the Hawaiians have been an educated, Christian people, with all the varied institutions, governmental, educational, and religious, of civilization and Christianity. The native churches maintain their own pastors and send missionaries to the Marquesas Islands and Micronesia. There are 57 churches, with 14,850 members; 49 ordained Hawaiian ministers, of whom 39 are pastors of home churches, and 9 are foreign missionaries. The contributions of the churches, for various purposes, last year, were more than $31,000, of which $6,476 were for foreign missions. Common-schools are sustained by the government, and various higher schools and seminaries, for males and females, are doing the work which such institutions do in our own land; while the management of Christian work in the Islands is mainly in charge of the Hawaiian Board. Many of the American missionaries, most of them now advanced in life, must still receive support, in part at least, from the United States, and will still labor for the good of the Island churches and the education of a native ministry, but the Hawaiian churches will be henceforth independent of connection with the American Board, and it is deemed proper that this mission should hereafter be dropped from the list of its missions.

MICRONESIA. (1852.)

AMERICAN MISSIONARIES. — *Gilbert Islands.* — Rev. H. Bingham and wife.

Marshall Islands. — Rev. B. G. Snow and wife (absent in the United States).

Ponape (Po′-nah-pay. — Ascension Island, lat. 6° 48′ N., long. 158° 19′ E. Population, 5,000). — Rev. A. A. Sturges and wife (absent in the United States); E. T. Doane and wife (the latter in the United States).

HAWAIIAN MISSIONARIES. — *Gilbert Islands Mission.* — *Butaritari* (Boo-tah′-re-tah′-re.) — Rev. J. W. Kanoa and wife; Mr. W. R. Maka and wife — *Apaiang* (Appy-ahng′. — Charlotte Island, lat. about 2° N., long. 173° E.). — Rev. J. H. Mahoe and wife — *Tarawa* (Knox Island, S. E. of and near Apaiang). — Mr. J. Ilaina and wife; Mr. D. Kanoho and wife; Mr. J. D. Ahia and wife. — *Tap-tenea*, Rev. W. B. Kapu and wife; Mr. G. Leleo and wife.

During the past year Mr. Doane has been the only American laborer on Ponape, — for a portion of the year the only one in all the Micronesia field, but Mr. and Mrs. Bingham returned in the summer for a temporary residence

at their former station on Apaiang. The year, on Ponape, has been one of much religious interest, causing the lone missionary to rejoice greatly in his work. At some of the other stations, also, in charge of Hawaiian laborers, there has been much to encourage. The whole number added to the churches by profession, within the last year reported, was 100, and the present number of members is 410. The contributions were, for the Hawaiian Board, $396.71, and for the American Board, $55.27. The people also paid $361 for books, and have done nobly, as heretofore, in building churches. Native teachers and helpers are also enlisted, to a very commendable extent, in missionary effort. The visit of the United States war vessel, *Jamestown*, Captain Truxton, recently reported in the Herald, was of great service to the work.

NORTH AMERICAN INDIANS.

DAKOTAS. (1835.)

SANTEE AGENCY (Nebraska). — Rev. Alfred L Riggs, *Missionary;* Edward R. Pond, *Teacher;* Mrs. Mary B. Riggs, Mrs. Mary F. Pond, Miss Julia A. Lafromboise, *Teacher.*

YANKTON AGENCY (Dakota Territory). — John P. Williamson, *Missionary;* Mrs. Sarah A. Williamson, Miss Mary M. Pond, *Teacher.*

GOOD WILL (Dakota Territory). — Stephen R. Riggs, *Missionary;* Mr. Wyllys K. Morris, *Teacher;* Mrs. Martha Riggs Morris.

OUT-STATIONS ON THE MISSOURI. — *Choteau Creek* (15 miles below Yankton Agency); *White Swan* (15 miles above Yankton Agency); *Crow Creek* (100 miles above Yankton Agency).

OUT-STATIONS ON THE COTEAU (near Good Will). — *Ascension, Dry Wood Lake, Long Hollow, Fort Wadsworth.*

MISSIONARIES AT LARGE. — Thomas S. Williamson, *Missionary;* Mrs. Margaret P. Williamson, Miss Jane P. Williamson.

Important changes have taken place in this field within the past year. (1.) Messrs. S. R. Riggs and A. S. Riggs have entered upon the work of training native helpers for the increasing wants of the mission, — the former on the Coteau des Prairies, and the latter at the Santee Agency. The *material* is ready and promising. (2.) The new station at the Yankton Agency is receiving unexpected encouragement. The desire for education, as already developed, is remarkable. The school for the current winter, opened November 2, with more than sixty pupils. The religious services held by Mr. J. P. Williamson are "crowded"; and some, apparently, are becoming obedient to the truth.

The number of additions to the churches, as reported by the entire mission, has been about fifty. The native pastors, as also the licensed preachers, are rendering essential service to the Board, in its endeavor to evangelize the large tribe of Indians to which they belong.

GENERAL SUMMARY.

(Not including the Missions recently transferred.)

Missions.

Number of Missions,		14
" " Stations,		86
" " Out-stations,		506

Laborers Employed.

Number of Ordained Missionaries (3 being physicians),	129	
" " Physicians not ordained,	8	
" " other Male Assistants,	4	
" " Female Assistants,	190	
Whole number of laborers sent from this country,		331
Number of Native Pastors	118	
" " Native Preachers and Catechists,	315	
" " School Teachers,	400	
" " other Native Helpers,	208	
Whole number of Native Helpers,		1,041
Whole number of laborers connected with the Missions,		1,372

The Press.

Pages printed, as far as reported (including Syria),	19,728,995

The Churches.

Number of Churches (including all at the Hawaiian Islands),	226.
" " Church Members " " " " so far as reported,	23,718
Added during the year, (so far as reported),	1,533

Educational Department.

Number of Training and Theological Schools,		15
" " Boarding Schools for Girls,		17
" " Common Schools (omitting those at Hawaiian Islands),		464
" " Pupils in Common Schools (omitting those at Hawaiian Islands),	12,437	
" " " " Training and Theological Schools,	323	
" " " " Boarding Schools for Girls,	535	
Other adults under instruction,	1,115	
Whole number of Pupils,		14,410

THE WEEK OF PRAYER.

THERE are special reasons why the churches that act through the American Board should remember the cause of foreign missions during the Week of Prayer. There should be, —

1. Gratitude for the Divine blessing upon the joint and harmonious labors of past years, of the two great denominations represented in the Board, whose fruits are seen in the independence of the Hawaiian churches, in the active co-operation of hundreds of faithful native pastors and preachers, in the establishment of missionary seminaries for the development of an efficient native agency, male and female, and in the missionary spirit of labor and sacrifice widely diffused among the native churches.

2. Gratitude that when the Presbyterian constituency of the Board felt constrained to withdraw, in consequence of the reunion of the two branches of their church, it was accomplished with so much good feeling; and, as may be hoped, with advantage to the cause.

3. Gratitude for the preservation of the lives of our missionaries in China, during the past months of trial and danger, and a humble recognition of the Divine goodness in answering the prayers of the churches in their behalf, with continued supplication that the lives and health of the missionaries may be preserved, that their opportunities of Christian influence may be enlarged and blessed of the Holy Spirit.

4. Prayer for the presence of the Holy Spirit in all schools and seminaries in the foreign field, and all native churches; for the guidance and support of all missionaries and native ecclesiastical bodies, in their responsible duties; and that the Lord Jesus will verify his precious promise to be with his disciples, to these messengers of the churches, making up to them in present experience of his love and presence, more than they lose in leaving the loved Christian circles at home.

5. Prayer for the Divine blessing upon the word preached, whether by missionaries or native preachers, or by the female missionaries and Bible-women in the houses of the people, and upon the Christian literature in many lands and

languages; that so all this varied agency for diffusing the knowledge of the way of life, may be made effective to the speedy triumph of the kingdom of our Lord.

6. Prayer for a livelier sympathy with Christ and a larger spirit of benevolence in our churches, that means be not lacking to carry forward the work now committed to them; and for a true spirit of consecration to the cause of Christ in our colleges and seminaries; that the work begun at so many points, with so much promise, may be carried forward, that the needful guidance and moral support may be rendered the native churches, and that the leadings of Divine providence may be followed into new and inviting fields.

HOW TO CONDUCT A MONTHLY CONCERT.

The following suggestions were prepared at the request of some young men connected with one Monthly Concert, and may be of service to others: —

1. Begin at the time appointed, with singing two or three stanzas, to be followed by a brief prayer of invocation.

2. Have no reading, but brief addresses on fields previously assigned, to give information, or an exhortation based on some striking fact of missionary intelligence, not exceeding five minutes each.

3. Let each address be followed by a brief prayer relating to the subject-matter of the address just made, or on some special topic suggested by the leader of the meeting.

4. Intersperse singing, of one or two stanzas at a time.

5. Make use of any special topic of interest, as the sailing of new missionaries, a revival at some point, peculiar trials of missionaries or of native Christians, the call for more men or more means, to awaken attention and call out prayer and sympathy.

6. Keep watch for items of missionary interest, in the secular as well as in the religious papers during the month, in order to report them at the concert.

7. Locate the facts or the men referred to, so as to give a just idea to persons unacquainted, on a good missionary map. A few words are enough. In speaking of a revival at Bitlis, for example, state where it is, in what sort of a region, among what people, and if possible, state what missionaries are there, and what has been done hitherto. Two minutes will suffice for this, and two more to give points of interest, or three to detail some striking incident.

8. Study to present, not long details, which might please a reader, but just those points which have touched your own heart, and which will stir the hearts of others.

9. Have a list of special topics of interest to draw from when there is need, to fill up the time well and maintain the interest. Two or three of the following, *well put in*, might save a meeting from failure. Give notice, if a pause seems likely to occur, that after singing a stanza, some brother — perhaps giving his name — will be asked to pray for one of the following objects: —

a. For native pastors in charge of little native churches in Africa, Asia, or the Pacific Islands.

b. For native preachers going into new places among the heathen.

c. For native Christians, persecuted by their friends and kindred, that they be strong and faithful.

d. For heathen children just gathered into Sabbath-schools.

e. For a blessing on the Bible and tract distribution among the heathen.

f. For native churches trying to support their own pastors and to build churches and school-houses for themselves.

g. For missionaries, that they be true and faithful to Christ, living near to him.

h. For the blessing of God on the labors of the missionaries in preaching and visiting from house to house.

i. For a blessing on the missionaries in sickness and trial, away from home, friends, and Christian society.

j. For the Divine blessing on young missionaries, just leaving home.

k. For parents who give up their children to the mission work.

l. For parents on mission ground obliged to send their children home for education.

m. For the children of missionaries in this country, separated from their parents and among strangers.

n. For a spirit of consecration to Christ in our seminaries and colleges, that shall lead young men and women to give themselves to mission work.

o. For sympathy with Christ in the great work of a world's evangelization.

p. For a sense of personal responsibility, leading to larger Christian benevolence, and more earnest, prevailing prayer for the progress of the gospel abroad.

10. *Read the Herald*, and come together to pray over the points of interest it contains, or suggests, and there will be little need of any special topics.

11. Take a collection for the cause at the morning service on the Sabbath, to afford all an opportunity to give, if any should fail to come to the concert.

12. Close the meeting promptly at the end of an hour.

MISSIONARY PUBLICATIONS.

The cause of foreign missions rests on no artificial interest, on no sensational representations. The romance period has passed. It means work now — hard work — sacrifice and triumphs for Christ. Let the facts be known, and the issue may be left with all thoughtful Christian hearts. But if the heathen cannot hear without a preacher, no more can Christians at home feel an interest in the work of Christ abroad, if remaining unacquainted with it. It is not enough to trust to an occasional discourse from a missionary or a pastor, or some anniversary occasion. The subject must be *read* up, and kept read up, through missionary publications. These are not wanting. To speak of those issued from the Missionary House: —

I. THE MISSIONARY HERALD,

well read for actual facts — the experience of missionaries, methods of labor, and results — will soon bring the reader *abreast of the time*, and give an acquaintance not only with the work of the American Board, but of all the great missionary

bodies. Is it not, then, a duty for the friends of missions, and for pastors especially, who would see to it that their people are duly educated in the responsibilities and privileges of the time, to secure for the Missionary Herald, as nearly as may be, a place in every family? Is it not due to the missionaries themselves thus to be known and loved in every Christian household?

II. LIFE AND LIGHT,

is the organ of the Woman's Board of Missions, and, issued quarterly, is ready to make the Christian ladies of our churches acquainted with the special efforts in behalf of women in foreign lands, and to introduce to their love and sympathy, and to a place in their prayers, the noble company of their sisters, single and married, who are engaged in this self-denying work — loving home and Christian society no less, but only the more, that they have left all to rear up Christian homes amid the darkness of heathenism. To be had for only fifty cents a year, shall not this, too, have its place in every home? What mother would do without such a means of teaching her children to value these Christian privileges?

But this is not all for the children; and the Woman's Board also publish,

III. ECHOES

from "Life and Light"; a reprint, with appropriate headings, of the Children's Corner in their quarterly. It is a gem of a missionary magazine for children, and is a marvel of cheapness. Any one sending one dollar will receive twenty-five copies a year, sent to one address. Specimen numbers will be sent very widely the present month, to let the children become acquainted with it. The Woman's Board would gladly publish a hundred thousand of these leaflets, if they should find a call for them.

It is specially intended for mission circles of children and for Sabbath-schools. It is very modest, only asking to be read once a quarter; and for such a little sum, that it may be hoped hundreds of Sabbath-schools will order five or ten dollars' worth — that is, one hundred and twenty-five, or two hundred and fifty copies each — for distribution. It is intended to make it as good as it is cheap; and to put into it some of the choicest stories and incidents from the great missionary field. The work of missions is developing so fast, the children cannot begin too soon to prepare for the grander work of the future.

LETTER TO THE CHILDREN.

THE December number of the Herald stated the plan for building a new *Morning Star*, asking the children to give ten thousand dollars for this purpose, by one general and generous contribution on the second Sabbath in January. The hope was also expressed, that the missionaries from Micronesia, now in the United States, would write something on the subject, in the January Herald. Here is a letter from one of them: —

To the Stockholders of the late Morning Star:

MY DEAR CHILDREN, — You know something of how much we, your missionaries, who used to sail in our dear *Morning Star*, loved her. You know

how she came to us every year, with her rich freight of letters from our far-off friends, and with new books and papers, and food and clothing. We were not able to receive any of these regularly but through her; and it was by her help only that we were able to exchange visits, from island to island.

Since her loss, we have asked each other, sadly, "What shall we do now? How shall we get back to our far-off homes in the islands? Must we take that long voyage in an uncomfortable little schooner, which will merely drop us at home, and then leave us? Must we leave our native converts, on other islands, to struggle on in their weakness, with no visits from us, with no books, and especially with the feeling, which they must have, that Christians in America have cast them off, and no longer love them or pray for them?" O, how our loved work must be hindered and broken up, if we have no vessel.

But we are rejoiced, indeed, to hear that our wise fathers, who manage our affairs, have decided that we must not be left to all these evils, but a new *Morning Star* must be built, just as beautiful and perfect as the one whose loss has so deeply grieved us. How glad and thankful we are!

But it rests with you, dear children, to give us this great blessing. Ten thousand dollars are needed to build the new ship. This is a large sum for children to give; and at this holiday season, when you are all wanting to make Christmas and New Year's presents, you have use for all your pennies. But will not this missionary ship be a *noble* New Year's gift to all of us, your uncles and aunts, and thousands of dark-skinned cousins off in the wide Pacific?

Just think of the many, many hearts to which she will bring joy! We five American missionaries, who are now in this country, will return in her, and it is hoped a new missionary and his wife, and two unmarried ladies may go with us; and some more Hawaiian missionaries will soon go to join the twelve already in Micronesia, and the four on the Marquesas Islands. And as we pass from island to island, and visit *our children*, as we call them, whom we have learned to love so well, and who love us so dearly — as we come to them with our *new ship*, and new teachers, and new books, O, how their eyes will sparkle, and how they will dance and sing for joy!

But what is better, by far, many of them will want, first of all, to meet together in their places of prayer, and thank God for his great goodness in giving them such rich gifts. And they will feel and say, — "Now we see how Christians in America love our souls, and want us to know about God, and how to love him more and serve him better. Let us try to do all we can for ourselves, when they have done so much for us. Let us send this blessed gospel, which makes these people do so much for us, to all these islands about us that are yet in darkness." And then they will crowd into our schools, and bring gladly their monthly concert contributions; and we hope many of them will soon be ready to go themselves as missionaries to their heathen neighbors.

Thus your *Morning Star* will be the harbinger of day to these thousands of islands, till the Sun of Righteousness shall indeed rise upon them, and the whole wide Pacific shall be *filled* with the knowledge and glory of the Lord. Will it not be g'orious? And all through *your* means, dear children, for it cannot be done without *your ship*.

So all you bright-eyed, generous boys and girls, gather up your pennies, and pour in the contents of your "banks," and give us our new ship *first*, and use what is left to buy your new skates, and other New Year's presents.

I thought it was so beautiful that when you were asked to build the last *Morning Star*, you did just as did those good people of whom the Bible tells us, who built the tabernacle and temple, — "offered *willingly*," and brought "*much more* than was required." Shall it not be so now?

Your loving aunt,

SUSAN.

THE ENGRAVING.

READERS will be glad to see, prepared expressly for this number of the Herald, the engraved likeness of Rev. Dr. Hopkins, President of Williams College, and also President of the American Board of Commissioners for Foreign Missions.

MISSIONS OF THE BOARD.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, *August* 2, 1870.

MR. AND MRS. BINGHAM left Honolulu on the 30th of April last, in the *Jamestown*, for their former field of labor in the Gilbert Islands, not expecting to remain there many months, as a prolonged stay would be attended with much risk in the matter of health. They reached Tarawa on the 15th of May, and found that the Tarawa rebels had left Apaiang and King Abraham had returned three months before, and that a partial peace prevailed. The man who shot the Hawaiian missionary Mahoe "had fallen by the hand of violence." Captain Truxton invited several high chiefs of Tarawa and Apaiang on board the *Jamestown*, and they signed a paper engaging to protect ship-wrecked mariners, and foreigners whom they might permit to land, whether traders or missionaries. The leaders of the party which destroyed the mission premises at Apaiang also engaged to pay ten tuns of cocoa-nut oil, "as a fine for the destruction of the property." Mr. Bingham wrote from Apaiang, August 2d, of much *encouragement:* "We found some things to encourage us at Tabiang [Tarawa]. Since our arrival in the group, nine members have been received to the church there by baptism. Among them is the leading chief of Tarawa, David Hourapi, long the friend of our missionary brethren and their families, residing near him. The desire for instruction both on Apaiang and Tarawa has been marked, during the past few weeks, by a much larger sale of books than ever before in the same length of time. The school at Hoinawa has averaged not far from sixty. The Sabbath-school, reorganized during our visit, now numbers ten teachers and about seventy pupils.

"Many of the church-members had wandered sadly on Tarawa; but it has been a joy to us to see so many of them returning to the path of duty. Most have publicly confessed their sins, and declare their intention to return to their Saviour. Among those lately restored is Joseph, whose history you may remember as given in the "Story of the Morning Star."

"Last week two deacons were chosen, King Abraham and Job, the two men who have stood the firmest during all the fiery trials of the adversary. Last Sabbath eight members were received to the church of Apaiang by baptism, being selected from among fifty inquirers.

"On the site of the church totally destroyed by the Tarawan rebels, our people are now erecting a new temple for the worship of Jehovah. Services for the past month have been held, by permission of the king, in the large council-house

(which measures 125 feet by 56), but we shall all be glad when we are once more permitted to enter the courts of the Lord, dedicated to his worship. Deacon Job takes hold in good earnest. King Abraham is very feeble.

"Most cheering news from Tapitenea has recently been received. Bro. Kapu [Hawaiian Missionary] writes that their pupils number 1,850; that 1,300 have learned to read; that they have already erected four school-houses, and are engaged on their second church. As yet there appears to be no diminution of interest. There is scarce anything on record more wonderful or encouraging. It is not two years since our brethren were landed there.

"The work progresses on Butaritari. Churches are being built; many books are bought by the natives; liberal monthly concert contributions are constantly made; and there are some accessions to the church. Brother Mahoe still lives, to proclaim the gospel of peace. His right arm is useless, but with his left hand he has recently written me touching letters. He is now on the south end of Butaritari. The wound still discharges badly, and his health is poor. We long to visit him, and our other brethren on Butaritari."

Intelligence has been received of the return of Mr. and Mrs. Bingham to Honolulu, on the 27th of October, in a small vessel, the *Annie*, sent out in place of the lost *Morning Star*.

ATONEMENT AT PONAPE. — GOOD INFLUENCE OF THE "JAMESTOWN."

Under date, July 8th, Mr. Doane wrote from Ponape: —

"Yesterday was rather an important day with us. I have, under previous dates, recorded the fact of a native killing another, or more properly being indirectly the cause of his death. This being so, he has been watched and dogged for months; and not only he but certain members of his clan. Perhaps I have written you of the law of *retaliation* that prevails among this people. As a system to avenge a wrong, it is most unjust, because the *guilty* rarely suffer, but some *innocent* member of his clan — some child, or woman, or aged man. The person of whom I speak stood related to some church members, and that put their lives in jeopardy, very much so. For months they have been unable to attend meetings, and could hardly leave their homes; but by night and day have been watched, and thus liable at any moment to be shot down.

"But the visit of the *Jamestown* has changed all this. Captain Truxton advised the king and chiefs to abandon such a custom, and that the guilty person should be executed, or pay a fine. I am happy to say that yesterday the individual referred to was allowed to *atone* for his sin with money, — Ponape money, — mats, twine, pigs, dogs, and a large feast. It was interesting to see the ceremony. The articles were brought in by a large number of persons, each one bearing a portion, following each other in a row, the guilty one near the head, with the largest number of articles. After presenting the articles to the person offended, — in this case a high chief, — the man sat down. Presently he came forward alone, trembling not a little, and offered the chief, in a very graceful way, a *pipe*, lighted and ready to smoke. The chief in turn gave the man a piece of sugar cane, and at the same time other members of the clan did so. This assures the man that his atonement is accepted, and he is forgiven. Then the leading ones of the offended or injured party talk over the matter, referring it all, however, to the king, who says that from this time forth the man is to be regarded as having absolved himself from his sin, or its punishment, by this atonement. And to this all agree. Then we talk. All talk in turn and in order, and *sing* and *pray*.

"The remarks of some referred to the *Jamestown* as introducing a new order of things. They declared, in substance, that she only could have introduced the change. I am confident her influence in this matter was strong. All felt that Capt. Truxton was a friend to them, and were ready to listen to his advice. Thus we begin to see more clearly the results of that visit of a man-of-war, commanded by one who was *firm* yet *just*, who came to do and exact only that which was *right*, yet,

if necessary, to punish. And indeed he did constrain the king to return a child he had stolen from a Christian foreigner, which humbled the king not a little in the eyes of his own people; yet that same monarch saw the justness, and acknowledged it, and was willing to take the advice of that commander in correcting another evil among his people, — the evil to which I have referred.

The word Atone. — "It was deeply interesting to hear a word used in all this affair resembling very much a word in English, sweet to all Christian ears and hearts. I mean the word *atone*. Such is the English word; here it is *tom* [tome], the *o* of both words having precisely the same sound, and the two words meaning the same thing. And I cannot but feel that our English word *atone* comes from some other source than the Latin *ad unus*, — at-one, or atone. I shall not be surprised if it is found lying back among some Sanskrit or Shemitic roots, from which our Ponape-Malay dialect has drawn its *tom*.

ADDITIONS TO THE CHURCH — THE NANAKIN.

On the 11th of July Mr. Doane wrote: "Yesterday we had communion. About one hundred and twenty-five gathered about the table, and the number was increased by the baptizing of twenty-eight more. Among those baptized was the *Nanakin* of the Jekoij tribe, an aged man, and the highest man of his rank, — second only to the king. In former years he has been not a little troublesome. He was a great beggar, asking for almost any garment one might have on — coat, shirt, hat, shoes, or knife if he had one. It used to be a painful duty to call on him, because of this propensity. He was once a noted 'sot' in the use of the ava root, and in drinking the fermented and distilled sap of the cocoa-nut-tree. In the early days of natives coming out on the Lord's side, he made much trouble by his opposition. Once, as our good Christian chief Ejekaiéa, of another tribe, was passing the Nanakin's place, he gathered his forces, and lying in ambush fired upon them. He would be most happy to take in that Christian brother now, and feed him. He is certainly, in a sense, a *new man* in Christ. He has broken away from the ava root and other drinks, has reformed in his habit of begging, and loves to come over and spend days near us, to be instructed in the new way. I am really becoming attached to him. How happy if in his old age he has indeed found Jesus! The rest of the company baptized appear well.

"I had hardly reached home from this meeting, ere a young man called to ask if he could not join the church. And another told me of a dozen waiting my arrival at another place to be baptized. We rejoice that the Lord is thus with us, but our joy is toned down somewhat by being obliged to suspend five, though two of them seem very penitent."

North China.

THE PROSPECT.

It is still true, as stated in the Herald for December, that letters received from the missionaries do not throw much new light upon civil affairs in China. Up to the first of October matters were unsettled, and whether there would be further outbreaks of violence against foreigners, and war with European powers, or an adjustment of difficulties and remuneration for wrongs inflicted, could not be certainly foretold. It was expected, however, that the Chinese government would either replace or pay for mission buildings and other property destroyed, and Mr. Stanley, at Tientsin, had some hope, October 3d, "to have chapels up and work going on again before winter." He wrote: "I would not yet speak too positively with reference to the coming winter; but I think the *strong probabilities* are that we shall be here, and continue our work somewhat as formerly. There will be some risk I think, in remaining, yet I do not believe we shall be interfered with."

Mr. Williams wrote from Kalgan, September 22d: "Whether the danger of war is less now than it has been or not, it is certain that we, as a mission, feel less

alarm than we did, and all seem to be settling down to the decision to remain at ur stations during the winter. Mr. and Mrs. Gulick are now in Mongolia, two lays distant, among friends, who urge our coming there in case of war, and assure us of safety. But at present, we shall remain at our homes, and trust we shall be undisturbed."

Mr. Sheffield, of Tungcho, wrote September 28th: "Our hearts are very joyful these days, in the peace and quiet which we enjoy in our work, after months of uncertainty and anxiety. We feared the season of work would find our little church and school scattered, and ourselves driven from our field; but our Father is very good to us. We are all in our places. Our church members give many pleasant proofs of their love for their Saviour. They have grown stronger by being compelled to ask their hearts if they were willing to suffer for Christ. This period of trial has been improved by the good brethren who have preached to the church, for teaching the lesson of entire consecration to God, — giving ourselves living sacrifices on his altar.

"Last Sabbath I baptized one of our servants, who gives us reason to hope that he loves his Saviour."

Madura Mission — Southern India.

MOVEMENT AMONG THE HEATHEN.

Mr. Taylor wrote from Mandapasalai, September 2d: "I wish to say something more of the heathen part of Mandapasalai. We seem now to have got a real foothold among those who were purely heathen till about the fore part of last year. Then the best carpenter in the village, together with his children, nominally connected himself with us; and as proof of his sincerity, paid me, during the year, fifteen rupees, as the tenth of his income. Many meetings have been held in his house, at which more or less of his neighbors have often been present. His two oldest sons seem to have become true Christians, and I expect, next Sabbath, to receive them to the church. The oldest of the two is also to be married next week, and we are rejoicing that he is to bring to his home, to live there among the heathen, a bride that is of a character very rare in these parts. She is not a mere little girl, as most brides are, but a mature woman, of commanding and pleasing appearance, and a decided mind. Apparently of her own independent judgment, she has come out on the side of Christianity; and though for this purpose she had to go to a school of the lowest caste, she has within the past few months learned to read; and now, for about a month, she has attended our girl's boarding-school for improvement (putting us, however, to no expense), for she said, as a reason for coming, that after her marriage she would have no such opportunity.

"The heathen of the village are of a higher caste than most of those connected with us, and tenacious of the distinction, but the truth is making inroads upon them, and they can no longer be indifferent. I cannot say that this new, small accession will be steadfast, for experience warns us not to be too sanguine in such cases, but their acquisition is the result of long labor on our part and of reflection on theirs. This is not the gathering of merely loose stones on the surface, for the building of our spiritual temple, but the cutting of blocks from the solid quarry of heathenism."

A PASTOR CALLED.

Mr. Taylor also writes: "In this station, a marked event of the past six months has been the calling of Mr. Eames to be the pastor of the church in West Caresaculum. New life has been imparted to the church and congregation, which before had been declining. Mr. Eames has labored there about two months, pleased himself, and giving satisfaction to the people. He has not yet been ordained, though he expects to be before long; but as he has before been employed only as a teacher, he did not wish to enter the pastoral work till he could have some personal experience and observation in this, to him, new sphere. I rejoice at this accession to the working force at my station for several reasons, some of which are personal, for I took him 25 years ago,

when young, into our boarding-school in Tirupuvanum. He is now the man of my choice, for his piety, devotion to duty, and fitness for the pastoral office. I have not, for some time, had any man in my station field of his capacity and power to influence, so that his coming almost marks an era, the standard for good being raised thereby in the whole station."

Eastern Turkey Mission.

THE OPENING AT VAN.

Mr. Labaree, of the Mission to Persia, returning from a visit to Bitlis, spent some time at Van, and wrote from there to Mr. Knapp, of Bitlis, as follows: —

"Our stay here has been very pleasant. I wish you could have laughed with us over our family cart ride about the city and its suburbs. We presented a most striking spectacle for western eyes, however it might have appeared to the Vanlees. We have become very much interested in the city and its people, as a missionary field. We have obtained a stronger impression of the readiness of the people to receive the gospel than we had before this second visit. Shamasha Elia has spent most of the time in selling books in the market. With his bags of books over his shoulder, he has been around from shop to shop selling and talking. The greatest interest was manifested in him and his work, and quite a large call for books kept him very busy. Friday he came home quite tired out, having been hard at work from early morning. At every turn in the market men called him to their shops, eager to look at his books. Whenever he sat down, large companies gathered about him to examine his books and to talk, and he was surprised at their freedom and boldness.

"I have been myself about the market a good deal, and have had a chance to see how much the Shamasha with his books was in demand, and also to experience the cordiality of numbers towards a Protestant missionary. Some have been very free in speaking to me of their desire for missionaries to come and reside here. None of those whom I have met seemed spiritually very much awakened, but the study of the Scriptures has emancipated them in a measure from the bondage of their old superstitions and bigotry, and excited in them a desire for a more rational religion.

"I should like to spend a much longer time here, and help on the good work which the Lord is doing. It is evident that the harvest here is ripening, and that not slowly. The deacon has sold, in the two and a half days past, about 225 piasters worth of books. I wish this work of book-selling could be followed up vigorously, there is a wide field open for such labors. A good, brave-hearted colporter could dispose of a large number of books in the course of a month, and diffuse a large amount of light. It is a pity that this great city should be left so long without the preaching of the gospel."

THE REVIVAL AT BITLIS.

Several communications of much interest have appeared in the Herald within the past few months, respecting the religious interest at Bitlis. In a letter dated September 10th, Mr. Knapp gives some account of the origin of that work. He writes: —

"My last letter to you was dated May 2d. We were then in the midst of a revival — the most powerful and signal we have ever witnessed. I have never given you a history of the origin of that great work; and as it was somewhat peculiar I will mention it. Last winter my family (including the Misses Ely) were called to endure a severe trial. As no human aid was available, we were literally *driven* to throw our burden on the Lord, and seek deliverance from him by prayer. And while we were in our helplessness, praying, yea, before we called, God answered, in a most wonderful manner, so that our joy became as intense as had been our sorrow — so intense that it seemed for a time that poor human nature could hardly endure it. Such was our joy at seeing so many converted, and so strong our sympathy for the salvation of the scores of convicted sinners with whom we had daily conference, that we dreamed of them, wept

in our dreams for them, and sometimes actually waked from such dreams to find tears running down our cheeks. The Lord had literally poured out a blessing until it seemed there was 'not room enough to receive it.' We all felt that the happy experiences of those few months were enough to compensate for a lifetime of missionary working and waiting.

"*Forty-two*, from our Sabbath congregation of 150, have been added to our church (now numbering seventy-four) as the fruit of that revival, and there are many more who we believe met with a change of heart. The intensity of the former religious interest has now abated, but most of the prayer-meetings are kept up, although none of us, during our summer's tent life on the mountains for recuperation, are able to attend them as constantly as formerly.

"Our people have recently torn down the inner partition of the chapel, laid a board floor, plastered the walls, etc., greatly improving it; and during our annual meeting, four hundred met in it on the Sabbath — the largest congregation we ever had in Bitlis. The Lord be praised for what he has done for us."

Western Turkey Mission.

A HEARTY WELCOME BACK.

Mr. and Mrs. Leonard and Miss Fritcher, returning from a visit to the United States, accompanied by Miss Bush, on the way to Harpoot, reached Marsovan July 9th, and Mr. Leonard writes: —

"After a refreshing visit in America, our joy and gratitude on entering again the mission field are enhanced by the *very cordial welcome* which awaited us on the part of our dear people in Marsovan. Would that you could have been here to witness and share in that welcome. Our field borders on the Black Sea, though its centre is sixty miles distant. No sooner had we touched the wharf in Samsoon than we were surrounded by Protestant brethren, who greeted us with affectionate salutations. Among them were two students, who had come down from Marsovan Seminary to assist us in the land journey. Another company were waiting for us by the hot springs of Cauvza, who, on hearing of our approach, mounted their horses and came dashing down the road in the greatest glow of enthusiasm, exclaiming, as they grasped our hands or leaned over from the saddle for an oriental kiss, '*Hosh gueldin, Bodvèli!*' '*Hosh gueldin, Madama!*' Welcome Reverend! Welcome, Madam! '*Paree yegar, Varzhoohee,*'[1] Welcome teacher! and then passed on, all aglow, to salute others of the party in the rear.

"The third and last day's journey was but half completed when another company of brethren and sisters on horseback, and with them Brother Smith and Miss Bliss, met us on the plain, amidst the ripening fields of wheat and barley, emblems of the great moral harvest which waved so luxuriantly on every side. Finally, as we came up to the vineyards, and halted in a shady place beneath broad branching walnut-trees, scores of women and children, old men and maidens, who had come out on foot, some well and neatly dressed, others with tattered garments (index of deep poverty), pulling us down from our saddles, rounded out the *welcome* with such demonstrations as only Orientals, and oriental Christians, know how to give. There were embraces and tears and hymns of praise — a very affectionate time of it! And then, starting the train again, some on horses, some on donkeys, and others afoot, in one long, promiscuous procession, chatting in a lively way in English, Turkish, and Armenian, and followed by a baggage-train of trunks balancing in couples over the backs of weary mules, we entered the city and were at home again in Marsovan.

"I have given this little sketch, not with any feeling of vanity, as though we were worthy of a demonstration, but that you may understand how circumscribed is the disaffection which reigns in some quarters towards the servants of the Board, while on the contrary there are broad fields either already harvested or ripe and

1 "Hosh gueldin" is Turkish. "Paree yegar," addressed to Miss Fritcher, is Armenian.

waiting for the reapers. There are men and women in these half reclaimed fields, who pray daily to the Lord of the harvest that he would send forth laborers into his harvest. The incident suggests also the compensations with which missionary life abounds. Those who, from a distance, see only the tedious journeys, sunburnt faces, sleepless nights in miserable Turkish khans, perils of robbers, and perils among false brethren, see but half of the picture."

WOMAN'S WORK.

MARKED ENCOURAGEMENT AT MANDAPASALAI.

Mr. Taylor, of the Mandapasalai station, Madura mission, wrote in September last: "Special efforts of late by the ladies, for the education of women and girls outside of our schools, have been more successful than I had supposed possible. It appears that some such can be induced to study, and that they can succeed in their efforts, though staying at home and doing their work there. I see a change in this respect in some of the congregations and even among the heathen of this village. When I enter it now and see a girl a little more neat than usual, with her hair in some order, and making a salam with a smiling face, I feel pretty sure that she is one that has been to the mission house and begun to study.

"I will give no details of the work of the young ladies, for it is their part to write for themselves, but having the station in charge, and having opportunities for knowing, it is proper that I should note some of the results, as they are manifest to me, and particularly the *indirect* influence of such labors on the minds of the men.

"First, I notice that the ladies seem to have no difficulty in gathering audiences. They gather these audiences of women and children in private houses, or, where we have them, in our little churches and school-houses, and those as large perhaps as I, in any like circumstances, could gather among the men. Nor have I observed that there is any special difficulty in making the object of the mission of young ladies here to be understood; and the simple fact that they leave home and friends to come here, and go from village to village and from house to house to look after the women and children, starts the feeling that there must be a reality in the religion they teach.

"I observe two particulars in which they seem to have some special advantage. One is, that their presentation of the gospel can be more immediate, direct, and quiet than ours. There is a class of men who will take the defensive if met by me, and be glad of the chance for a discussion, who will set up no such proud disputation if the truth comes through the agency of a woman. The peculiarly humble character of these agents (in their estimation) does not stir their pride, and the acknowledged benevolence of their work further disarms opposition.

"The other advantage is, that their work is an attack upon the weak side of the heathenism of this country. In Hindooism, woman is forbidden to read or know the *Vedas*, and she has no part in its ceremonies. She is a cipher. Here then is a field to plant. The female missionary comes to her with the announcement that she also has a soul. She is told that there is a Saviour and a heaven for *her*, and the good news of the gospel is unfolded. Our female missionary approaches no guarded foe, but the unarmed yet sensitive women of Hindooism. Unrestricted she enters the heart of the household, and can there touch the most vital springs of life, and, with the Saviour's blessing, awaken desires that are not easily put to sleep again.

"When the women are thus roused, the men cannot remain just as they were.

Women here are indeed uneducated, but they are not uninfluential. They will not, simply because they are women, conceal what they have thus learned from one of their own sex. Their facile tongues tell to eager ears, around and outside, what they have learned within doors. Thus the whole community is influenced by this humble attack upon its idolatry and irreligion on its exposed and unarmed side. The effect upon the men, of this work among the women, is like that of a strong division, in a battle, coming unexpectedly upon the enemy's rear. The men are taken unawares, and there is such a subduing of tone as does not always follow when they meet us preaching in their streets."

PRAYER-MEETINGS AT HARPOOT.

MRS. WHEELER wrote from Harpoot, September 15th: "Every Thursday Mrs. Raynolds and I go to a new quarter of the city and hold a prayer-meeting. We often have those to hear us who never come to our church, and who fear to be called 'Protes,' but will come into a neighbor's house to hear the Bible read and listen to the sweet hymns we always sing. Sometimes they give me tearful attention as I talk to them, or read the sweet words of Jesus. We were once invited to hold our meeting in the house of the old priest who died last March, his daughter in-law inviting us. His wife left the house and went to a neighbor's during the meeting, and we heard that they saw a smoke come out of the house and then a green flame! They said it was Satan leaving the house! Several women said they saw it. I told them it was well if Satan had gone out when we read the Bible there, and I hoped he would never enter again. We now have three female prayer-meetings in this city. One is kept up by a good native sister, who has poor health and a large family. It is on the other side of the city, and it would do your heart good to see how earnest this good sister is and what an influence she has. She is the one who gave me the coral necklace you had at one time, which sold I believe, for fifteen dollars."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

NOVEMBER, 1870.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Bangor Aux. By Mrs. E. G. Thurston, Treasurer. A friend, to constitute Mrs. Thomas Smith and Mrs. M. G. Low, L. M's, $50 00

VERMONT.

Cumberland Centre Aux. By Mrs. M. E. Small, First-fruits, $12 10
Middlebury Aux. By Mrs. C. H. Ladd, 72 00
St. Albans Aux. By Mrs. Mary A. Smith, Treasurer, 28 50—112 60

MASSACHUSETTS.

Anonymous. "A Friend," 5 00
Boston. Ladies of Salem st. church, by Mrs. Bates Lovejoy, $25; Mrs. Geo. N. Dana, $5; Mrs. Alvan Perry, $1; Chamber st. Chapel Mission Circles, to be applied to the education of heathen children in missionary seminaries, $81; by Mrs. Miron Winslow, from Mrs. Freeman Allen, to const. her granddaughter, in Newton, two weeks old, L. M., $25; 137 00
Brighton. Mrs. N. E. Willis, 5 00
Beverly. Rebecca W. Groce, 2 00
Beverly, North. Mrs. Rebecca Conant, 5 00
Chelsea. Chestnut st. church, by Mrs. J. Sweetser, 6 00
Charlestown. Mrs. S. S. Tufts, to const. herself L. M. 25 00
Everett Aux. By Miss Esther Whittemore, Treasurer, 20 00
Ipswich. Mrs. Cushing's s. s. class, 1st Parish, 5 00
Lee. Ladies of Cong. church, for support of a pupil in Mrs. Edwards' school, South Africa, 33 25
Lynn. First church s. s., J. F. Patten's class, first quarterly payment for support of a Bible-reader, Aintab, Central Turkey, 12 50
Milton. Mrs. Lucy Wadsworth, 1 00
Pittsfield. Mrs. Dr. Wilson, for support of Hattie Wilson, Zulu girl in Mrs. Edwards' school, 30 00
Randolph, East, Aux. By Miss Sarah J. Holbrook, Treasurer. In part for support of a pupil in Mrs. Edwards' school, 50 10
Swampscott. Cong. ch. s. s. mission circle, "The Busy Workers," add'l, (making a total from this class, Mrs. J. Thompson's, of $61, this year, and with $18.98 collection, a total of $79 98 from the s. s. since January); 4 00
Wellesley Aux. By Mrs. Charles B. Dana, $175; Miss Adelia Chaffin, for two pupils in Miss Proctor's school, Aintab, $50; 225 00—565 85

RHODE ISLAND.

Providence. Beneficent church, by Miss Anna T. White, Treasurer, 6 00

CONNECTICUT.

Berlin Aux. Miss Lena Woodruff, Treasurer, to const. Mrs. Martha B. Halleck and Mrs. Mary B. Moore, L. M's, 50 00
Bolton. Ladies, by Rev. W. E. B. Moore, pastor, 17 50—67 50

NEW YORK.

Buffalo. Westminster Pres. church, Aux., add'l (with prev. contributions, to const. Mrs. C. G. Root, Mrs. F. Gridley, and Miss A. E. Elliot, L. M's), 8 75
Brooklyn. New England ch. s. s., Hattie D. Snook, in part, to educate a pupil in Oroomiah, 10 00
Castile Aux. By K. V. Cochran,

Secretary, to const. Miss Cordelia A. Greene, M. D., L. M. 25 00
Penn Yan. Mrs. Charles C. Sheppard, 50 00
Smyrna. S. S. Miss'y Society Cong. church, for support of a pupil at Harpoot Female Seminary, 30 00
Warsaw Aux. By Miss Mary S. Williams, 16 00
New York. Anna Mather, 75—140 50

PENNSYLVANIA.

Philadelphia Branch. By Mrs. Lynde, Treasurer. Six ladies, $1 each; "C. A. L.," monthly contribution, $25; 31 00

TENNESSEE.

Jonesboro. By Mrs. Rhea, from a stranger, half a month's earnings, 5 00

OHIO.

Youngstown Aux. By Mrs. Julia Caldwell, Treasurer. Quarterly contribution, 19 50

INDIANA.

Terre Haute. 2d Pres. ch. s. s., for Sarah Condit, in Mrs. Edwards' school, 20 00

FOREIGN LANDS.

Sandwich Islands,—Honolulu. Mrs. Jane R. Gelett, to const. herself L. M. 25 00
Ceylon,—Udupitty, Jaffna. Rev. J. C. Smith. £5 sterling ($25 of wh. to const. Mrs. Mary S. Smith L. M.) 27 16

Total of subscriptions and donations for the month,	$1,070 11
For "Life and Light," Quarterlies,	55 50
For "Echoes," Quarterlies,	50
Total for month,	$1,126 11

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

NOVEMBER, 1870.

Mrs. J. V. Farwell, Chicago, Treasurer.

ILLINOIS.

Chicago. Union Park Cong. Church, Miss'y Society (of wh. from Mrs. Robert Hill, to const. herself L. M., $25, Mrs. Martha A. Dickinson, $5, Miss Hattie Bliss, with prev. contributions of her daughters, to const. their mother, Mrs. Almeda Bliss, L. M., $10), $40; Lincoln Park Cong. ch. 40; 2d Pres. ch., Woman's Miss'y Society, by Miss Julia Adams, $30; 110 00
Evanston. Woman's Miss'y Society, 126 18
Galesburg. Ladies' Miss'y Society of 1st Cong. church, 32 60—268 78

MICHIGAN.

Detroit. Woman's Miss'y Society, fourth quarterly salary of Mrs. Coffing, Central Turkey (of wh. to const. Mrs. Maria T. Quick, of Ceylon Mission, L. M., $25), 100 00
Southfield. Woman's Miss'y Society, towards scholarship in Miss Dean's school, $7.64; Busy Bees of Pres. s. s., $2.44; "I'll Try" s. s. class, $3.17; 13 25—113 25

WISCONSIN.

Bloomington. Woman's Miss'y Society, 10 00
Cambria. A friend, 5 00
Emerald Grove. Mrs. A. B. Shattuck, 1 00
Oconomowoc. Woman's Miss'y Society, 12 00—28 00

IOWA.

Bentonsport. Mrs. M. A. Farwell, 12 00
Chester. Woman's Miss'y Society of Cong. ch., to be applied for salary of Miss Ettie Maltbie, teacher in Eski Zagra, Turkey, 20 00
Davenport. (Woman's Miss'y Society, by prev. contributions, constituting Mrs. Jno. A. Hamilton L. M.)
Fairfax. Woman's Miss'y Society, to const. Mrs. D. J. Jones L. M. 25 00
Garnavillo. Ladies' Miss'y Society, $5; Children's Box, $1.00; 6 00
Sabula. Mrs. H. H. Woods, 5 00
Toledo. Woman's Miss'y Society, in part payment of salary of native teacher under Mrs. Coffing, Marash, Central Turkey, 14 00—82 00

MINNESOTA.

Hamilton. Woman's Miss'y Society, 6 00
Wasioja. E. R. S. 5 00—11 00

MISSOURI.

Kidder. Woman's Miss'y Society, 5 00

KANSAS.

Osawatomie. Woman's Miss'y Society, towards Life-membership of Mrs. N. D. Colman, 10 00

OHIO.

Marietta. Woman's Miss'y Society, to const. Mrs. Mary S. Andrews L. M. 25 00
Oberlin. Ladies' Miss'y Society (of wh. by her friends, to const. Mrs. C. D. Dill L. M., $25), 29 00
Oxford. Western Female Seminary, 101 05
Tallmadge. (Previous contributions of Rev. John and Mrs. Harriet Seward, constituting Mrs. A. P. Rhodes L. M.) 155 05
673 08

MISCELLANY.

VALUABLE DONATIONS.

THE native pastors and preachers of the Central Turkey mission will soon receive twenty-five sets of Mr. Barnes' Notes on the New Testament, and twenty-five copies of his Notes on Daniel, a present from the author. The large Christian experience, learning, and practical wisdom of this honored servant of Christ will then be reproduced in another language, for the edification of the young and growing Christian communities of Central Turkey.

Another valuable donation has just been made by Rev. Dr. Cowles, of Oberlin, of twenty sets of his Commentaries, as follows: on Isaiah, Jeremiah, Ezekiel, the Minor Prophets, and his last work on Proverbs, Ecclesiastes, and the Song of Solomon. It is proposed to put

one set in each of the twelve principal theological institutions of the Board, and the rest in the libraries of female seminaries.

It would not be easy to overestimate the value of these donations to the religious life and thought of the future ministry of Christ, and to the mission churches, of many lands.

PAPAL AND PROTESTANT MISSIONARIES.

One of the missionaries of the Board in Persia, at the close of a recent letter on other subjects, refers to a matter which has excited some interest of late, at home and abroad, writing as follows: —

"I have recently seen a copy of the 'New York Evangelist' containing 'a notable charge' to a foreign missionary at his ordination, by a Professor in a Theological Seminary. It is not for missionaries to defend themselves against such imputations as are there implied, or to criticise the taste of such a charge. . . . .

"But when the example of Romish missionaries is held up, as if they were a model of superior devotion, and more successful workmen, the result is a failure. I must confess my surprise at the ignorance or the willful misrepresentation in such comparisons. Formerly they might have been regarded as true; but since the careful and very candid study of the history of Xavier and Romish missionaries, by such a man as Secretary Venn, of the Church Missionary Society, and the publication far and wide of his conclusions, to what shall we attribute such persistent misstatements of the facts! And when Protestant missionaries themselves are cited, as having a high admiration for the devoted labors of modern Roman Catholic monks, laboring in the foreign field, we can hardly find words to express our astonishment. I venture to mention a few facts respecting those whom we know here in Persia, as they may be of value to you in meeting such wholesale charges as the one I allude to.

"I have no reason for supposing the Lazarist priests laboring by our side are not fair representatives of their order. I have nothing to say derogatory to their private character, except it be that they are lovers of good wine, and are given to reviling when occasion provokes. But as to their being examples of zeal, and their commanding our high respect for their devotion and self-denying toils it is absurd; unless indeed celibacy be the highest type of Christian self-sacrifice, — an old idea, that some modern theorizers seem disposed to urge, not upon themselves and the ministry at large, but on that portion of the clergy laboring in heathen lands, where of all places, it would seem, that isolated Christian men needed some relief and compensation in society.

"If these Lazarist priests are free from the cares of families, they find their diversion in other things. When they give themselves more or less to the care of vineyards, fields, and aviaries, or to the pleasure of hunting, they only seek in other sources the relief and rest which we Protestant missionaries find, more truly and rationally, in sacred family duties. As to their labors in prosecuting their work, undeniably they are neither lazy nor inefficient. I admit that, like all Roman Catholic priests, they are great zealots for their church. More than this cannot be said with truth. There is nothing that commends itself for imitation. Their zeal is, in its methods of manifestation, no loftier in its kind than that of political demagogues. Their converts are made by low wiles and intrigues, by the support given to dishonest men in denying their debts, and to rogues in escaping from justice. Murderers and adulterers are shielded by them, and in return, give a nominal allegiance to the Pope and curse Nestorius.

"I would not wish unduly to disparage their labors, nor to seem to exalt our own; but in writing thus freely to you, who are not likely to misunderstand me, I can venture to contrast the energy and activity of one with the other. Let me give you a picture of our respective modes of labor in the villages. I will take a common case.

"The papist missionary leaves his city home of a Saturday afternoon or early Sunday morning, as his destination may be remote or near. Soon after sunrise on

the Sabbath he celebrates the mass. This over, the morning is given up to feasting, gossip, and jests, intermingled with eulogies of the Pope and the papal religion. Then follows a stroll among the vineyards, or a ride and hunt in the fields. The day is closed by a return home or by a visit to another village. His main dependencies for the advancement of his cause in the villages, those upon which he expends his chief energies, and in regard to which he manifests his zeal and devotion most conspicuously, are the celebration of the mass, without preaching, and free social intercourse.

"The Protestant missionary leaves home Saturday morning, rides to a village where the helpers in a given section of the field assemble, with whom he holds a meeting of a couple of hours or more. Skeleton sermons are presented and criticised; essays on practical subjects are read and discussed; with devotional exercises and reports of labors interspersed. These over, towards the close of the day, he rides to a neighboring village. The principal part of the Sabbath is spent in public preaching, urging in private upon church-members various duties of self-support, temperance, and the like, or if it be a communion Sabbath, in aiding the pastor in his church meeting. At the close of the day he either returns thoroughly tired out by his two days of exhaustive labor, or quite as commonly goes to another village, to hold a meeting and give spur to the work by his presence and words, returning home Monday morning.

"I might carry the contrast into other departments of labor, but refrain. I only wish to give you a few leading facts, which cannot do harm if they are of no use to you."

SHOULD MISSIONARIES GO UNMARRIED?

A missionary now in the United States, —providentially constrained to return, much against his will, writes: "Dr. H.'s famous address to a young missionary, I presume you have seen. I consider it exceedingly cruel; not to me, but to my brethren, for the Lord clearly sent me home, and any opinion of man does not trouble me. The address cannot but injure the cause of missions, and at the same time it shows a great ignorance of the heathen and of the missionary work. The brethren at Madura would tell him that an unmarried man would have no influence over the women of India (women can be reached only by women), and that the natives, judging a young Cœlebs by themselves, would not trust him among them a week. No amount of argument would convince them that he was purely moral."

BIBLIOGRAPHICAL.

A Heathen Nation Evangelized. History of the Sandwich Islands Mission. By RUFUS ANDERSON, D. D., LL. D. Late Foreign Secretary of the Board. Boston: Congregational Publishing Society, 1870. 12mo, pp. xxiv. and 408.

THE story of the mission to the Sandwich Islands, and the triumphs of the gospel there, has been often told in some brief form, and histories of the Islands and the mission, by Dibble, Jarves, and Bingham, have long been in possession of the public. But the most recent of these, by Bingham, was completed in 1847, and it was eminently fitting that the Secretary whose relations with the work and the missionaries had been so intimate from the first, retired from his official station, but still favored with a good degree of health and strength, should present to the churches the completed history of a now completed foreign missionary work. The time was fitting also. The "Jubilee" was celebrated at the Islands just in season for some account of it to appear in the closing chapter of the history, and the mission is no longer to have a place among those of the American Board in its Annual Reports. The work is done, and the story of that work is told by the man who so largely supervised it. The author has not allowed himself to subject the narrative to "the rigid demands of chronology," but, while giving dates sufficiently, has endeavored, in many of the thirty-eight chapters of the volume, to give a somewhat completed view of *topics* as they have arisen, and finished sketches of prominent individuals among the native

helpers in the work, — sometimes of intense interest. Thus there are chapters on the "condition of the people" when the mission was commenced, on "opposition from foreigners," "embarrassments of the government," "preparation for the great awakening," "results of the great awakening," "growth of the civil community," "the Sandwich Islands evangelized," etc.; and chapters respecting individuals, as "Keopuolani," "Kalanimoku and Namakana," "Kaahumanu," "Kapiolani, heroine of the volcano," "Bartimeus, the blind preacher," "deceased missionaries," etc. Supplementary pages give brief memoranda in regard to the various American laborers, male and female, who have been employed at the Islands, and a catalogue of the various publications by the missionaries in the Hawaiian, the Marquesan, and several Micronesian dialects.

It will thus be seen that the volume, though not large, is one of great interest and value, furnishing, as it was designed to do, not only a striking illustration of what may be done by missions to the heathen, but important "lessons for those now engaged in the missionary work."

☞ Missionaries passing through London, are invited by Mr. Burr, 11 Queen Square, Bloomsbury, W. C. to make his house a place of resort to meet their friends. By taking pains to call there, they may frequently hear of acquaintances and friends in the city, as a registry of names and addresses will be kept. Mr. Burr has pleasant rooms for the accommodation of guests, and will do all in his power to oblige them by needed information as to travel, purchases, etc. He is ready to secure passage by any of the great lines of travel in advance, on application, accompanied by appropriate drafts.

EMBARKATION.

Miss Julia A. Shearman, of New York city, sailed from that place December 1st, to join the Western Turkey mission.

ARRIVALS.

Mr. and Mrs. Wilder, Miss Day and Miss Hance, who sailed from New York July 6th, for the Zulu mission, reached Durban September 17th.

Mr. and Mrs. Park, who sailed August 3d, for the Mahratta field, reached Bombay September 16th, and were "most kindly and cordially received on all sides," being met first by two native Christians, who "went off in a boat to the steamer, at the earliest opportunity."

Rev. Isaac Pierson, from Andover, Mass. (a graduate of Yale College and Andover Seminary), who sailed from San Francisco September 1st, for the North China mission, arrived at Shanghai October 4th. He was expecting to leave that place for Peking October 15th.

Misses Rappleye, Wood, and Maltbie, who sailed from New York October 12th, arrived at Constantinople November 11th.

DEATHS.

At Cleveland, Ohio, November 1, 1870, Mrs. Sarah C. Adams, relict of Rev. Newton Adams, M. D., missionary to the Zulus, South Africa.

Mrs. Adams (Sarah C. Van Tyne) was born at Pittstown, N. Y., April 2, 1800, but with her father, removed to Auburn, N. Y., in 1812. She was there converted under the preaching of Dr. Lansing, uniting with his church in 1818. Soon afterwards she told her sister of her strong desire to become a missionary, but requested that it should not be mentioned, saying, if the Lord had work of this kind for her to do, he would open the way. With her brother she came to Cleveland, in 1831, and was engaged in teaching.

Dr. Adams was then preparing, with others, to go to South Africa and establish a mission among the Zulus. Attracted by her earnest piety and devotion to the work of the Master, he found her ready to accompany him, and they were married November 2, 1834, and sailed from Boston December 3d of the same year for Cape Town; going thence by a long and tedious overland journey to Port Natal. The tribes were then uncivilized and

warlike; wild beasts howled around their dwelling, and trampled down the native huts; her health was never firm, but her labors were abundant, and her privations many; yet she always spoke of the years spent in Africa as the happiest of her life, and on the morning of her last day on earth she spoke of her love for that dear missionary band and that people.

Dr. Adams died in 1851, but she remained in Africa five years longer, and then only on account of ill-health, returned to this country. The last few years of her life were spent among friends in Cleveland, Ohio, and Titusville, Penn.; in both of which places she was earnest and unceasing in efforts to promote the interests of her Redeemer's kingdom, and many will bless God that they were brought under her influence. Her uniform cheerfulness, her readiness to sympathize in the joys as well as sorrows of others, and her great love for children, were striking traits in her character.

One has truly said, "Her life was perfectly rounded to its close." She rests from her labors, and her works do follow her.

At Eski Zagra, in November (date not given), Miss Roseltha A. Norcross of the mission to European Turkey. Further notice of this sad event will appear hereafter.

At Moonjasoon, Turkey, October 21, Agnes Gertrude, daughter of Rev. W. A. and Mrs. Caroline E. Farnsworth, of the Cesarea station, Western Turkey mission.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.
Gorham, Cong. ch. and so. 15 90
Portland, Plymouth Cong. ch. and so. m. c. 26 12—42 02
Franklin county Aux. Soc. Rev. I. Rogers, Tr.
New Sharon, Cong. ch. and so. 30 00
Lincoln and Sagadahoc counties.
Waldoboro, 1st Cong. ch. and so., of wh. from Ladies' Asso'n, 7; Mrs. H. H. Lovell, 5; Mrs. Betsey Stevens, 3; George Allen, 2; R. C. Webb and wife, 2; collections, 5.41; 24.41
Oxford county.
Stowe, Cong. ch. and so. 5 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, Central Cong. ch. and so., add'l, for the debt, 100 00
Piscataquis county.
Greenville, Mrs. Emma S. Cameron, for Micronesia, 20 00
Somerset county.
Anson, Tilson H. Spaulding, 16 00
Washington county.
East Machias, Cong. ch. and so. m. c. 31 00
Eastport, Central Cong. ch. and so. m. c. 25 00
Harrington, Elizabeth A. Carleton, 1 00—57 00
York county.
Biddeford, 2d Cong. ch. and so., Thomas H. Cole, 10, A. Olivia Cole, 5; 15 00
South Berwick, avails of gold chain, 5 00—20 00
314 43

Legacies. — Bangor, Buchan Haskins, by J. S. Wheelwright, Ex'r, 50 00
364 43

NEW HAMPSHIRE.

Carroll county.
Chatham, Cong. ch. and so. 5 00
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so., annual coll. 42 78
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
New Ipswich, Cong. ch. and so. m. c. 5 40
Peterboro, Evan. ch. and so. 48 50—53 90
Rockingham county.
North Hampton, Cong. ch. and so., m. c. 15.59, express, 25c. 15 34
Seabrook and Hampton Falls, Cong. ch. and so., annual coll. 22 25—37 59
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, for China, 15 00
154 27

VERMONT.

Addison co. Aux. Soc. Amos Wilcox, Tr.
Bristol, Mrs. (Rev.) Philena Morgan, 2 00
Cornwall, Cong. ch. and so. 78 81
Vergennes, Cong. ch. and so. 43 30—124 11
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Burlington, 1st Calv. Cong. ch. and so. m. c. 20 00
Jericho, David Hutchinson, 5 00
Westford, Cong. ch. and so., annual coll., with prev. dona., to const. MARTIN P. RICE, H. M. 40 00
Winooski, Cong. ch. and so. 20 10—85 10
Essex county.
Guildhall, Cong. ch. and so. 6 00
Orange county.
Bradford, Cong. ch. and so., 100, less express, 25c. 99 75
West Randolph, "From a Friend," 45, a thank-offering, 10; 55 00—154 75
Rutland co. James Barrett, Agent.
Rutland, Cong. ch. and so. m. c. 72 64
Sudbury, Cong. ch. and so., for Bitlis Station, 20 00—92 64
Windham co. Aux. Soc. C. F. Thompson, Tr.
Bellows Falls, Cong'l Bible-class, 27 03
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Windsor, Cong. ch. and so., add'l, 4 00

Woodstock, 1st Cong. ch. and so., bi monthly coll. 12 15—16 15

505 78

Legacies. — Putney, Laura P. Parker, by Sterne O. Parker, Ex'r, 100 00
Westford, Mrs. S. Richardson, of Cong'l church, by Rev. George P. Byington, 10 00—110 00

615 78

MASSACHUSETTS.

Barnstable county.
Provincetown, Cong. ch. and so. 13 25
Berkshire county.
Great Barrington, 1st Cong. ch. and so. 211 50
Housatonic, Cong. ch. and so. annual coll. 18 47—229 97
Boston and vicinity.
Boston, of wh. from Salem church, J. P., 50; Friend, 25; a friend to the cause, 2; 232 03
Chelsea, Winn. Cong. ch. and so. m. c. 28.50; Broadway Cong. ch. and so. m. c. 18.17; a friend, 50; 96 67—323 70
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Cong. ch. and so. 232 47
North Brookfield, 1st Cong. ch. and so., annual coll., add'l, 5 00
Sturbridge, Cong. ch. and so. 170 40—407 87
Essex county.
Andover, Free Christian church, 8 70
Methuen, 1st Cong. ch. and so. m. c., 2 months, 45 82—54 52
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury and Salisbury, Union Cong. ch. and so. 10 00
Newburyport, Miss H. F. Tyler, to const. Mrs. CAROLINE L. BLAKE, Byfield, Mass., and Miss SOPHIA J. LYON, Pelham, N. H., H. M., 2 0; Mrs. T. C. Tyler, to const. Mrs. ELIZA T. BURRILL, H. M., 130; Miss E. Bassett, 40; Memorial gift from a member of North Cong'l church, 8; 378 00—388 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. m. c., November, 19 29
Boxford, 1st Cong. ch. and so. 35 52
Lynnfield Centre, 1st Cong. ch. and so. 4 95
Middleton, Cong. ch. and so. 35 00—94 76
Franklin co. Aux. Soc. Lewis Merriam, Tr.
Ashfield, Hannah White, 10 00
Hampden co. Aux. Soc. Chas. Marsh, Tr.
——, a friend, 5 00
Longmeadow, Cong. ch. and so. m. c. 17 22
Palmer, 2d Cong. ch. and so. 48 41
Springfield, "Unabridged," 1,000 00
Westfield, 1st Cong. ch. and so. 138 36—1,208 99
Middlesex county.
Auburndale, Cong. ch. and so., annual coll., in part (of wh. for China, 5), 1,583.23, m. c. 245.46; 1,828 69
Charlestown, 1st Cong. ch. and so. m. c. 22 23
Lowell, High st. Cong. ch. and so. 129 30
Newton, a friend, 25 00
Somerville (Winter Hill), Broadway Ortho. Cong. ch. and so., to const. AMOS KEYES, H. M. 100 00
West Concord, collection, by hand Dr. H. B. Hooker, 8 68—2,113 90
Middlesex Union.
Leominster, Evan. Cong. ch. and so. 45.50; J. B. Allen, 10; 55 50
Norfolk county.
Brookline, Harvard Cong. ch. and so. m. c., November, 11 13
Foxboro, Mrs. Martha P. Grover, 50 00
Jamaica Plain, Central Cong. ch. and so. m. c. 21 00
Needham, Josiah Davenport, 5 00
South Dedham, M. Fales, 5 00
West Medway, a friend, 5 00—97 13
Taunton and vicinity.
Attleboro, 2d Cong. ch. and so., of wh. from Ladies' F. M. Society, 87.85, m. c. 20.01, to const. Mrs. WHEATON BRIGGS, H. M. 107 86
Berkley, Female Cent Society, 21 48
Freetown, Cong. ch. and so. 5 29—134 63
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Phillipston, Cong. ch. and so., annual coll. 111 69
Templeton, Cong. ch. and so., Gents, 35.50, Ladies, 69.10, m. c. 14.27; 118 87
Winchendon, 1st Cong. ch. and so., coll. 22.67, m. c. 33.67; 56 34

286 90
Less balance paid for printing, 93—285 97
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Plymouth Cong. ch. and so. (a friend, 100, coll. 33.56), 136.56; Alexander H. Wilder, to const. Mrs. MARY J. WILDER, H. M., 100; a friend, a thank-offering for missionary teaching at Mount Holyoke Seminary, 10; 246 56

5,669 75

Legacies. — Boston, Martha A. Quincy, by Thomas D. Quincy, Ex'r, 289 45
Whately, William Merriam, by L. Merriam, Adm'r, 280 79—570 24

6,239 99

RHODE ISLAND.

Little Compton, United Cong. ch. and so. 26 50

CONNECTICUT.

Fairfield co. East Aux. Society.
Bethel, Cong. ch. and so. 28 34
Newtown, Cong. ch. and so. 12 50
Stratford, G. Loomis, 2 50—43 34
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Darien Depot, Rev. E. D. Kinney, 5 00
Green's Farms, Cong. ch. and so. 157 75
New Canaan, Cong. ch. and so. 146 83
Ridgebury, Cong. ch. and so., annual coll., to const. Rev. AUGUSTUS ALVORD, H. M. 52 00
Weston, Cong. ch. and so. 25 00—386 58
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Bristol, Cong. ch. and so., Ladies' Asso'n, 82 65
East Hartford, Cong. ch. and so. 309 50
Hartford, Centre Cong. ch. and so. (coll., add'l, 119, m. c. 33.33), 152.33; Asylum Hill Cong. ch. and so. m. c. 13.03; Rev. G. E. Sanborne, 10; 175 36
Poquonock, Cong. ch. and so., add'l, with prev. dona's, to const. EDGAR A. MOSHIER, H. M. 16 43
West Suffield, Cong. ch. and so. 45 00
Windsor, Cong. ch. and so. 50 00—678 94
Hartford co. South Consociation.
Middle Haddam Landing, 2d Cong. ch. and so. 5 00
Middletown, 1st Cong. ch. and so. m. c. 8.53; J. F. Huber, monthly dona. (2 months), for Mr. Penfield's station, Madura, 2; 10 53
Newington, Cong. ch. and so., annual coll. 128.26, Ladies' Society, 85, m. c. 33.74; 247 00
Southington, Cong. ch. and so., annual coll., of wh. from T. Higgins, to const. DENNIS P. FINCH, H. M., 100: 255 50—518 03
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Goshen, a friend, 15 00
Plymouth, Cong. ch. and so. 153 50
Roxbury, Cong. ch. and so. 20 00
Thomaston, Cong. ch. and so., to const. CHARLES B. HOLT, H. M. 358 10

Washington, 1st Cong. ch. and so., add'l, 5 00
Watertown, Cong. ch. and so., annual coll., of wh. from Eli Curtiss, to const. F. J. PARTREE, H. M., 100; 193 11—724 71
Middlesex Asso'n. John Marvin, Tr.
East Haddam, 1st Cong. ch. and so. 65 00
Killingworth, a friend, 5 00—70 00
New Haven City. F. T. Jarman, Agent.
1st Cong. ch. and so. (of wh. from Samuel Miller, 100, coll. 824 80, m. c. 22.36), 947.16; North Cong. ch. and so. (of wh. from two ladies, 20, m. c. 12), 32; Davenport Cong. ch. and so. m. c. 10.50; 989 66
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Fair Haven, 1st Cong. ch. and so., to const. Rev. HARVEY BUSHNELL, H. M. 60 00
Wallingford, Cong. ch. and so. 80 10—140 10
New Haven co. West Conso'n. E. B. Bowditch, Tr.
Bethany, Cong. ch. and so. m. c. 6 10
Southbury, Cong. ch. and so. 68 36
Waterbury, 1st Cong. ch. and so. (coll. 200.21, m. c. 13.79), 214; a friend, 5; 219 00
Whitneyville, Cong. ch. and so., Gents, 54.31, Ladies, 40 35, m. c. 32 34, to const. Mrs. AMELIA A. LEONARD, Marsovan, Turkey, H. M. 127 00—420 46
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Bozrah, Cong. ch. and so., add'l, 7 00
East Lyme, Cong. ch. and so. 8 00
Griswold, 1st Cong. ch. and so., annual coll. 43 00
Jewett City, Rev. Augustine Root, 6 00
New London, Mrs. Eliza A. Bull, to const. Rev. EDWARD BULL, Beaufort, N. C., H. M. 50 00
Norwich, Broadway Cong. ch. and so. (of wh from a friend of missions, [5 gold], 5.53, m. c. 20), 25.53; 2d Cong. ch. and so. m. c. 20.90; 1st Cong. ch. and so. m. c. 14.14; 60 57
Sprague, Hanover Society, add'l, 14 50—189 07
Tolland co. Aux. Soc. C. H. Dillingham, Tr.
Bolton, Cong. ch. and so. 24 50
Columbia, Cong. ch. and so., Gents, 34.74, Ladies, 59.26; 94 00
Ellington, Cong. ch. and so. 85 60—204 10
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.
East Woodstock, Cong. ch. and so. 55 25
Pomfret, Cong. ch. and so., coll. 131.70, m. c. 42.43; 174 13
Woodstock, 1st Cong. ch. and so. m. c. 17 00—246 38
4,611 37
Milford, 1st Cong. ch. and so., annual coll., to const. Rev. A. J. LYMAN, and Miss S. N. L. STOWE, H. M. 422 96
5,034 33
Legacies. — East Haven, Jeremiah Woodward, by Ammi Tyler, 2,000, less expenses, 3; 1,997 00
Pomfret, Mrs. Sophronia (Abbott) Grosvenor, by Rev. C. P. Grosvenor, Ex'r, 415 00—2,412 00
7,446 33

NEW YORK.

Brooklyn, South Cong. ch. and so., in part, 169 07; 1st Pres. ch., add'l to last year, F. H. Lovell, 150; 319 07
Durham, 1st Pres. ch. m. c. 7; Ladies' Cent Society, 14; 21 00
East Bloomfield. Cong. ch. and so. 109 84
Haverstraw, Central Pres. ch. 100 00
Jasper, a few individuals, to const. Mrs. SARAH LAMSON, H. M. 100 00
Lumberland, Cong. ch. and so. 3 26
Madison, "Cent Society," 10 00
Mount Sinai, Cong. ch. and so. 21 10
New York, Broadway Tabernacle Cong. ch. and so., in part, 1,200; Harlem Cong. ch. and so. m. c. 10.50; Third Ave. Mission Chapel, 10; Students in Union Theol. Sem'y, 7; Mrs. S. M. Valentine, 10; received through the "New York Observer," 5; Miss Anna Davenport, 2; 1,244 50
Niagara Falls, A. H. Porter, 50 00
Palmyra, Miss Tabitha Sheffield, 25 00
Patchogue, Cong. ch. and so. 17 50
Penn Yan, Charles C. Sheppard, 250 00
Rochester, Brick Pres. ch. 135.78; 1st Pres. ch., add'l, 7.50; a "Friend," for Harpoot, 3; 146 28
Saratoga, Ann E. F. Smith, 50 00
Tarrytown, Mrs. M. B. Nichols, 10 00
West Bloomfield, Mrs. B. P. Hall, 50 00
Woodhaven, Cong. ch. and so. 5 96—2,533 51
Legacies.—Geneva, Rev. M. P. Squier, D. D., add'l, by Mrs. C. Squier, Ex'x, 280 00
Madison, Rev. Roswell Hawkes, by his daughter, Mrs. E. S. Putnam, 100 00
Morrisania, E. Withington, add'l, by Rev. S. S. Jocelyn and J. B. Colman, Trustees, 50 00—430 00
2,963 51

NEW JERSEY.

Hohokus, "A Friend," 5 00
Newark, 2d Pres. ch., Young People's Miss'y Society, 76 60; South Park Pres. ch., "a friend" 1; ditto, ditto, 1; 78 60
Orange, Valley Cong. ch. and so., add'l, P. M. Myers, 100 00
Vineland, 1st Pres. ch. 11 00
Wantage, 1st Pres. ch., 60, less prev. ack'd, 50; 10 00—204 60

PENNSYLVANIA.

Lock Haven, G. B. Perkins, 3 79
Philadelphia, Miss K. M. Linnard, 100; "J. D. L.," monthly dona., with previous dona., to const. FOSTER A. RHEA, Jonesboro, East Tennessee, H. M., 50; 150 00—153 79

LOUISIANA.

New Orleans, 1st Cong. ch. and so. m. c. 22 45

OHIO.

Atwater, Cong. ch. and so. 27 00
Cincinnati, Third Pres. ch. 273 72
Collamer, Cong. ch. and so. 50 00
Dayton, East Pres. ch. 25 00
Fairmount, Pres. ch. 5 00
Fearing, Tp, Mrs. Angelina Stanley, 10 00
Four Corners, 1st Cong. ch. and so. 4 40
Gustavus, Elam Linsley, 1 00
Jackson, C. H., A. C. V., 5 00
Mansfield, Austin Marshall, 5 00
Oberlin, Cong. churches, m. c. 22 86
Sullivan, Cong. ch. and so. 12 00
Tallmadge, Benevolent Asso'n, annual coll., to const. Mrs. MARTHA J. BRONSON, H. M. 113 25
Wheelersburg, "A Friend," 4 75—558 98

INDIANA.

Michigan City, Cong. ch. and so. 65 25

ILLINOIS.

Alton, M. K. Whittlesey, 2 00
Amboy, Cong. ch. and so. m. c. 17 30
Canton, Cong. ch. and so. 33 70
Chicago, 1st Cong. ch. and so. (of wh. from Rev. W. W. Patten, D. D., 50), 303; South Cong. ch. and so. 11.95; Theol. Seminary, Society of Inquiry, 2.05; 317 00
Dixon, C. A. Davis, 10 00
Geneva, Cong. ch and so. m. c. 3 32
Lena, Mrs. E. Terrel, 1, Mrs. Mary M. Reynard, 1; 2 00

Pana, 1st Pres. ch. annual coll., 55.35; Rev. James S. Walton, 5; 60 35
Shirland, Cong. ch. and so. 13 50
Wheaton, Cong. ch. and so. 11 00—470 17

Legacies. — Chicago, William H. Brown, add'l, by C. B. and S. L. Brown, Ex'rs, 6,050 00

6,520 17

MICHIGAN.

Allegan, Cong. ch. and so., annual coll., of wh. from Mrs. Elizabeth Booth, to const. Rev. Rufus Apthorp, H. M., 50; 71 10
Edwardsburg, 1st Cong. ch. and so. 60 00
Frankfort, Cong. ch. and so. m. c. 4 00
Richland, 1st Pres. ch., annual coll. 46 75—181 85

MINNESOTA.

——, a friend, 250 00
Medford, Cong. ch. and so. 6 00
Minneapolis, Plymouth Cong. ch. and so. m. c. 10 20
St. Peter, Mrs. Treadwell, 2 50—268 70

IOWA.

Bradford, Cong. ch. and so. 10 00
Chester, Cong. ch. and so. 31 00
Florence, 1st Cong. ch. and so., November coll. 2 00
Magnolia, Cong. ch. and so. m. c., November, 7 00—50 00

WISCONSIN.

Cambria, Nancy J. Williams, 10 00
Elkhorn, Cong. ch. and so. 15 10
Emerald Grove, Cong. ch. and so. 9 00
Hartford, 1st Cong. ch. and so. 15 55
Kenosha, 1st Cong. ch. and so. 10 10
Lake Mills, Cong. ch. and so. 11 54
Menasha, Cong. ch. and so. 38 59
Shullsburg, Cong. ch. and so. 10 00
Sparta, H. Rice, 10 00—129 88

MISSOURI.

Ironton, Giles Russell, 1 00

KANSAS.

Solomon City, Pres. ch. 5 00
Wabaunsee, 1st Church of Christ, 9 00—14 00

NEBRASKA.

Nebraska City, a friend, 9 00
Ponca, Rev. W. H. Clark, 5 94—14 94

OREGON.

Portland, 1st Cong. ch. and so. m. c., November, 6 00

DAKOTA TERRITORY.

Yankton, Cong. ch. and so. 18 52

CANADA.

Province of Quebec.
Montreal, E. K. Greene (800 gold), 893.00; Hugh McLennon, 25; 918 00
Sherbrooke, Thomas S. Morey, 6 80—924 80

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. Mark Williams, 140 00
India, Madura, monthly concert coll. 16.15; C. Phillips, in memory of his beloved daughter Mary, deceased, 5.60; 21 75
Seneca Mission, Oldtown, m. c. 18; Mrs. S. M. Wellman, 2; 20 00
South Africa, Natal, Umtwalumi m. c. 5 00—186 75

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Massachusetts, Wellesley Auxiliary Society, for pupil in Miss Fritcher's school, 70; for pupil in Miss Smith's school, 25; 95 00
New York, Brooklyn, New England Cong. ch. s. s., Miss Hattie Snooks, in part, for pupil at Oroomiah, 10 00—105 00

From Woman's Board of Missions for the Interior.

Mrs. J. V. Farwell, Chicago, Treasurer, 673 08

778 08

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, Central Cong. s. s. 30 00
New Hampshire.—Campton, Cong. s. s. 32.75; Jaffrey, Cong. s. s. 6.25; North Hampton, E. and L. Haines, 1; 40 00
Vermont. — Dummerston, M. Chandler, "for little services," 50c.; Salem, a little Union School, 3.75; Westhaven, ditto, 5; 9 25
Massachusetts.—Great Barrington, 1st Cong. s. s. 33.50; Lee, Cong. ch. and so., Ladies, for a scholar in Rev. Wm. Ireland's training-school, Zulu Mission, 33.25; Newburyport, Mrs. T. C. Tyler, 1.87; Shirley Village, Cong. s. s., for schools in India, 10; Williamstown, Cong. s. s., for school at Jaffna, Ceylon, 30; 113 62
Connecticut. — Newtown, Cong. s. s. 12 50
New York. — Hamptonburgh, District No. 5, s. s. 4; Oswego, Cong. s. s. (Mr. Fort's Bible-class, for the training-class at Erzroom, 21.45; Mrs. Hamilton's class, for ditto, 5), 26.45; 30 45
Pennsylvania. — Franklin, 1st Pres. s. s. 15 29
Ohio. — Granville, Pres. s. s. Miss'y Society, 13 00
Illinois. — Freeport, Pres. s. s. 50; Granville, Cong. s. s. 3.25; 53 25
Michigan. — Adrian, 1st Pres. s. s., for native helper, under Rev. H. N. Barnum, at Harpoot, 100 00
Wisconsin. — Elkhorn, Cong. s. s. 9.02; Tafton, Cong. s. s. 2.75; 11 77
Canada.—Province of Quebec, Montreal, Zion Cong. ch. s. s. 22 15

451 28

Donations received in November, 18,739 61
Legacies, " " " 9,622 24

$28,361 85

☞Total from Sept. 1st, 1870, to Nov. 30, 1870. $82,490 20

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